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THE

MANUAL

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

CITY OF ALBANY.

Laus Deo.

ALBANY:
JOEL MUNSELL.

1871.

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FIRST LUTHERAN CHURCH.

Erected 1870.

Albany First Lutheran Church

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PREFACE.

The principal design of this Manual is to furnish the congregation with the form and order of the public services of the church. The pastoral and congregational part has been prepared by the minister; that appertaining to the "service of song," was compiled and arranged by the organist of the church, Mr. Lloyd.

It will be observed that the portions of the service designed to be sung are pointed for chanting, and have chant melodies prefixed thereto. It is not intended, however, that these particular chants are at all times to be used, as variety in the musical service of the church is as essential as it is edifying. Suitable anthems set to the words in the service may also be used in the place

of the chant, when time and circumstance make such substitution desirable.

The Rules and Regulations for the government of the affairs of the church, adopted many years ago, had become in a great measure obsolete by the altered condition of things, especially that portion of them relating to the church property and our adherence to the New York Ministerium. The amended rules are inserted simply for convenient reference by the church officers, in conducting the business entrusted to them.

The list of communicants embraces the names of all that can be found in the records since they began to be entered in 1786. Many of them, of course, have gone to their long account.

The historical portion has been added in the belief that it will be of general interest, and serve to make the congregation better acquainted with the antiquity and vicissitudes of their church organization, and possibly inspire a more zealous activity in its prosperity and perpetuity.

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ORDER OF PUBLIC WORSHIP.

Morning Service.

[*One or more of the following sentences to be read by the minister.*]

IN the name of the Father, and the Son, and the Holy Ghost. *Amen.*

The Lord is in His Holy Temple, let all the earth keep silence before Him and worship Him.

From the rising of the sun even to the going down of the same, my Name shall be great among the Gentiles, saith the Lord of hosts.

Turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.

Repent ye; for the kingdom of heaven is at hand.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.

Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

[*After which shall be sung.*]

Gloria Patri.

GLORY be to the Father, and | *to the* | *Son*, || and | *to the* | *Ho-ly* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be*, || world | *with-out* | *end. A-* | *men.*

[*Then followeth, by the minister.*]

Confession of Sin.

DEARLY Beloved: The Holy Scriptures declare that when the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive.

The sacrifices of God are a broken and a contrite heart. To the Lord belong mercies and forgivenesses though we have rebelled against him. Let us, therefore, confess our sins unto our Heavenly Father, with sincere, humble and

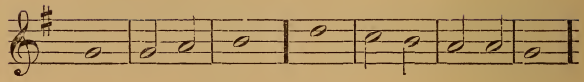
obedient hearts, that we may obtain forgiveness of the same, by His infinite goodness and mercy.

[*The congregation arise and continue standing until the conclusion of the hymn* GLORIA IN EXCELSIS *or the canticle* BENEDIC ANIMA MEA.]

Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto thee, that we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech thee into judgment with us; for in thy sight shall no man living be justified. As thou desirest not the death of a sinner, but that he may turn from his wickedness and live — have mercy, O Lord, upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are truly penitent, according to thy gracious promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name, through thy blessed Son, our Mediator and Redeemer.

[*Then shall be said or sung.*]

Kyrie Trinitas.



O GOD, the Father | *in . . .* | *heaven ;* ||
Have | *mer-cy* | *up-on* | *us.*
O God, the Son, Redeemer | *of the* | *world ;* ||
Have | *mer-cy* | *up-on* | *us.*
O God, the Holy Ghost ; have | *mercy upon* | *us,* ||
And | *grant . . .* | *us thy* | *peace.*

Apostle's Creed.

[*Minister and congregation.*]

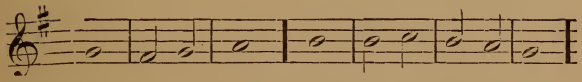
I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into the place of departed spirits; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick

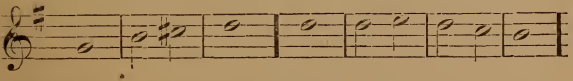
and the dead. I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

[*Then shall be sung this Hymn.*]

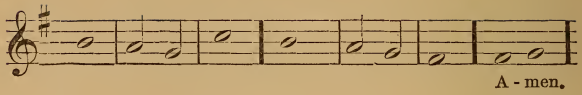
GLORIA IN EXCELSIS.



GLORY be to | *God on* | *high;* || and on earth, | *peace, good* | *will toward* | *men.*
We praise thee, we bless thee, we | *wor-ship* | *thee,* ||
We glorify thee, we give thanks to | *thee for* | *thy great* | *glory.*



O Lord God, | *heaven-ly* | *King.* || God, the | *Fath-er* | *Al- . . .* | *mighty.*
O Lord, the only begotten Son, | *Je-sus* | *Christ;* ||
O Lord God, Lamb of | *God, Son* | *of the* | *Father,*



That takest away the | *sins . . . of the* | *world*, || have mercy | *up-on* | *us.*

Thou, that takest away the | *sins . . of the* | *world*, || have mercy | *up-on* | *us.*

Thou, that takest away the | *sins . . . of the* | *world*, || re- | *ceive our* | *prayer.*

Thou, that sittest at the right hand of | *God the* | *Father*,|| have mercy | *up-on* | *us.*

For thou | *only art* | *Holy ;* || Thou | *on-ly* | *art the* | *Lord.*

Thou only, O Christ, with the | *Ho-ly* | *Ghost*, || art most high in the | *glory of* | *God the* | *Father.* || *Amen.*

[*Or this Canticle.*]

Benedic anima mea. Psalm ciii.

PRAISE the Lord | *O my* | *Soul*, || and all that is within me | *praise his* | *ho-ly* | *name.*

Praise the Lord | *O my* | *soul*, || and for- | *get not* | *all his* | *benefits.*

Who forgiveth | *all thy* | *sin*, || and | *heal-eth* | *all . . . thine in-* | *firmities*,

Who saveth thy | *life . . from de-* | *struction*, || and crowneth thee with | *mercy and* | *lov-ing* | *kindness.*

O praise the Lord, ye angels of his, ye that ex- | *cel . . in* | *strength*, || ye that fulfil his commandment, and hearken | *unto the* | *voice . . of his* | *word.*

O praise the Lord, all | *ye his* | *hosts*, || ye servants of | *his that* | *do his* | *pleasure.*

O speak good of the Lord, all ye works of his, in all places of | *his do-* | *minion*; || praise thou the | *Lord . . .* | *O my* | *Soul.*

Glory be to the Father, and | *to the* | *Son*, || and | *to the* | *Holy* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be*, || world | *with-out* | *end.* *A-* | *men.*

[*Then followeth*]

Reading of the Scriptures.
Hymn.
Prayer.
Hymn, or Anthem.
Collection and Announcements.
Sermon.
Prayer.
Hymn with Doxology.
Benediction.

Evening Service.

[*One or more of the following psalms to be read by the minister, the congregation to arise and remain standing until the close of the* Gloria Patri.]

1 — Psalm lxvii.

GOD be merciful unto us, and bless us;
And cause his face to shine upon us.

That thy way may be known upon earth,
Thy saving health among all nations.

Let the people praise thee, O God;
Let all the people praise thee.

Then shall the earth yield her increase;
And God, even our own God, shall bless us.

God shall bless us;
And all ends of the earth shall fear him.

2 — Psalm c.

MAKE a joyful noise unto the Lord, all ye lands;
Serve the Lord with gladness, come before his presence with singing.

Know ye that the Lord he is God;
It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise;
Be thankful unto him, and bless his name.

For the Lord is good, his mercy is everlasting;
And his truth endureth to all generations.

3 — Psalm cxxii.

I WAS glad when they said unto me, Let us go into the house of the Lord.
Our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem:
They shall prosper that love thee.

Peace be within thy walls,
And prosperity within thy palaces.

4 — Psalm xxvi.

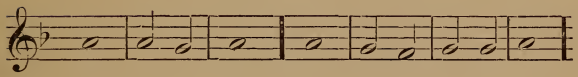
I WILL wash mine hands in innocency;
So will I compass thine altar, O Lord.

That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.

Lord, I have loved the habitation of thy house,
And the place where thine honor dwelleth.

[*After which shall be sung.*]

Gloria Patri.

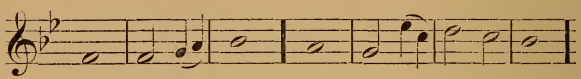


GLORY be to the Father, and | *to the* | *Son* || and | *to the* | *Ho-ly* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be* || world | *with-out* | *end.* *A-* | *men.*

[*The minister here readeth a lesson from the Old Testament, after which the following Canticle shall be sung.*]

Levavi oculos meos. Psalm cxxi.



I WILL lift up mine eyes | *unto the* | *hills,* || from | *whence . .* | *cometh my* | *help.*

My help cometh | *from the* | *Lord* || which | *made . .* | *heaven and* | *earth.*

He will not suffer thy | *foot . . to be* | *moved;* || He that | *keepeth thee* | *will not* | *slumber.*

Behold, he that | *keep-eth* | *Israel,* || shall | *nei-ther* | *slumber nor* | *sleep.*

The Lord, | *is thy* | *keeper;* || The Lord is thy shade up- | *on thy* | *right . .* | *hand.*

The sun shall not | *smite thee . . by* | *day,* || Nor the | *moon . .* | *by . .* | *night.*

The Lord shall preserve thee | *from all* | *evil;* || He | *shall pre-* | *serve thy* | *soul.*

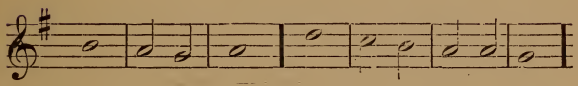
The Lord shall preserve thy going out, and thy | *com-ing* | *in,* || from this time forth, and | *even for* | *ev-er-* | *more.*

Glory be to the Father, and | *to the* | *Son* || and | *to the* | *Holy* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be,* || world | *with-out* | *end.* *A-* | *men.*

[*Or this.*]

BONUM EST CONFITERI. Psalm xcii.



IT is a good thing to give thanks | *unto the* | *Lord,* || and to sing praises unto thy | *name . .* | *O Most* | *Highest.*

To tell of thy loving kindness early | *in the* | *morning,* || and of thy | *truth . . in the* | *night . .* | season.

Upon an an instrument of ten strings, and up- | *on the* | *lute,* || upon a loud instrument | *and up-* | *on the* | *harp.*

For thou Lord, hast made me glad | *through thy* | *works,* || and I will rejoice in giving praise for the oper- | *a-tions* | *of thy* | *hands.*

Glory be to the Father, and | *to the* | *Son,* || and | *to the* | *Holy* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be,* || world | *with-out* | *end.* *A-* | *men.*

[*Then followeth*]

New Testament lesson.
Hymn.
Prayer.
Hymn, or Anthem.
Collection and Announcements.
Sermon.
Prayer.
Hymn.
Doxology.
Benediction.

Offertory.

Sentences for the Collection of Alms and Offerings.

[*May be said or sung.*]

LET your light so shine before men, that they may see | *your good* | *works* || and glorify your | *Father which* | *is in* | *heaven.*

While we have time, let us do good | *unto all* | *men* || and especially unto them that | *are . . of the* | *household of* | *faith.*

Lay not up for yourselves treasures up- | *on* = | *earth* || where moth and rust doth corrupt, and where | *thieves break* | *through and* | *steal.*

But lay up for yourselves | *treasures in* | *heaven* || where neither moth nor rust doth corrupt, and where thieves do | *not break* | *through nor* | *steal.*

If thou hast much, | *give* = | *plenteously,* || if thou hast little, do thy diligence gladly to | *give* = | *of that* | *little;*

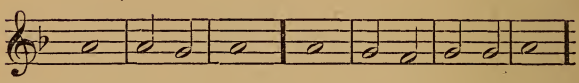
For so gatherest thou thyself a | *good re-* | *ward* || in the | *day* = | *of ne-* | *cessity.*

He that soweth little, shall | *reap* = | *little* || and he that soweth plenteously | *shall* = | *reap* = | *plenteously.*

Let every man do according as he is disposed in his heart, not grudgingly, | *or of ne-* | *cessity,* || for God | *loveth a* | *cheer-ful* | *giver.*

[*To be sung on special occasions at the discretion of the minister.*]

Te Deum Laudamus.



WE praise | *thee, O* | *God;* || we acknowledge | *thee to* | *be the* | *Lord.*

All the earth doth | *wor-ship* | *thee,* || the | *Fath-er* | *ev-er-* | *lasting.*

To Thee all angels | *cry a-* | *loud;* || the Heavens, and | *all the* | *Powers there-* | *in.*

To Thee Cherubim, and | *Ser-a-* | *phim* || con- | *tin-ual-* | *ly do cry.*

Holy, | *Ho-ly,* | *Ho-ly,* || Lord | *God of* | *Sab-a-* | *oth;*

Heaven and | *earth are* | *full* || of the | *Majes-ty* | *of thy* | *Glory.*

The | *glo-rious* | *company* || of the A- | *pos-tles* | *praise=* | *thee*

The goodly | *fel-low-* | *ship* || of the | *Proph-ets* | *praise =* *thee.*

The | *no-ble* | *army* || of | *Mar-tyrs* | *praise* = | *thee.*

The holy Church throughout | *all the* | *world,* || doth | = *ac-* | *know-ledge* | *thee.*

The | *Fa-* = | *ther,* || of an | *in-fi-* | *nite* = | *Majesty;*

Thine adorable, true, and | *on-ly* | *Son;* || also the Holy | *Ghost, the* | *Com-fort-* | *er.*

Thou | *art the* | *King* || of | *Glo-ry* | *O* = | *Christ.*

Thou art the ever- | *last-ing* | *Son* || of the | *Fa-* = |= = | *ther.*

When thou tookest upon thee to de- | *liv-er* | *man,* || thou didst humble thyself | *to be* | *born of a* | *Virgin.*

When thou hadst overcome the | *sharpness of* | *death,* || thou didst open the Kingdom of | *Heaven to* | *all be-* | *lievers.*

Thou sittest at the right | *hand of* | *God,* || in the | *Glo-ry* | *of the* | *Father.*

We believe that | *thou shalt* | *come* || to | *be* = | *our* = | *Judge.*

We therefore pray thee | *help thy* | *servants,* || whom thou hast redeemed | *with thy* | *pre-cious* | *blood.*

Make them to be numbered | *with thy* | *Saints,* || in | *glo-ry* | *ev-er-* | *lasting.*

O Lord, | *save thy* | *people,* || and | *bless thine* | *her-it-* | *age.*

Gov- | = *ern* | *them,* || and | *lift them* | *up for-* | *ever.*

Day | = *by* | *Day* || we | *mag-ni-* | *fy* = | *thee.*

And we | *worship thy* | *name,* || ever, | *world* = | *with-out* | *end.*

Vouch- | *safe, O* | *Lord,* || to keep us this | *day* = | *with-out* | *sin.*

O Lord, have | *mercy up-* | *on us,* || have | *mer-cy* | *up-on* | *us.*

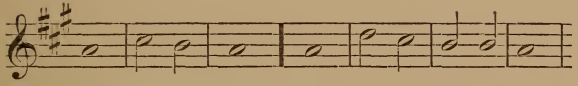
O Lord, let thy mercy | *be up-* | *on us,* || as our | *trust* = | *is in* | *thee.*

O Lord, in | *thee have I* | *trusted:* || let me | *nev-er* | *be con-* | *founded.*

Thanksgiving.

[*To follow the opening sentences in the morning service.*]

Laudate Dominum.



PRAISE ye the Lord; for it is good to sing praises | *unto our* | *God*, || yea, a joyful and pleasant | *thing it* | *is to be* | *thankful.*

O sing unto the Lord | *with thanks-* | *giving*, || sing praises upon the | *harp . . .* | *unto our* | *God.*

Great is our Lord, and | *great . . is his* | *power*, || yea, | *and his* | *wisdom is* | *infinite.*

He healeth those that are | *broken in* | *heart*, || and | *bind-eth* | *up their* | *wounds.*

He covereth the heaven with clouds, and prepareth | *rain for the* | *earth.* || He maketh the grass to | *grow up-* | *on the* | *mountains.*

He giveth to the | *beast his* | *food*, || and to the | *young . .* | *ravens which* | *cry.*

He hath strengthened the | *bars . . of thy* | *gates.* || He hath | *blessed thy* | *children with-* | *in thee.*

He maketh | *peace . . in thy* | *borders,* || and filleth thee with the | *fi-nest* | *of the* | *wheat.*

Glory be to the Father, and | *to the* | *Son,* || and | *to the* | *Ho-ly* | *Ghost;*
As it was in the beginning, is now, and | *ever shall* | *be,* || world | *with-out* | *end. A* | *men.*

Hymn for Thanksgiving.

LONG METRE.

ALMIGHTY Sovereign of the skies,
To Thee let songs of gladness rise,
Each grateful heart its tribute bring,
And every voice thy goodness sing.

From thee our choicest blessings flow,
Life, health and strength thy hands bestow,
The daily good thy creatures share,
Springs from thy providential care.

The rich profusion nature yields,
The harvest waving o'er the fields,
The cheering light, refreshing shower,
Are gifts from thy exhaustless store.

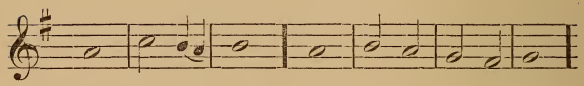
At thy command the vernal bloom
Revives the world from winter's gloom;
The summer's heat the fruit matures,
And autumn all her treasures pours.

Let every power of heart and tongue,
Unite to swell the grateful song;
While age and youth in chorus join,
And praise the majesty divine.

Christmas.

[*To follow the opening sentences in the morning service.*]

Benedictus.



BLESSED be the Lord | *God of* | *Israel*, || for he hath visited, | *and re-* | *deemed his* | *people;*

And hath raised up a mighty sal- | *va-tion* | *for us*, || in the house | *of his* | *ser-vant* | *David.*

As he spake by the mouth of his | *ho-ly* | *Prophets*, || which have been | *since the* | *world be-* | *gan;*

That we should be saved | *from our* | *enemies*, || and from the | *hand of* | *all that* | *hate us.* ||

Glory be to the Father, and | *to the* | *Son*, || and | *to the* | *Ho-ly* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be*, || world | *with-out* | *end.* *A-* | *men.*

Hymn for Christmas.

COMMON METRE.

WHILE shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"Fear not," said he, for mighty dread
Had seized their troubled mind : —
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town, this day,
Is born of David's line
The Saviour, who is Christ the Lord;
And this shall be the sign :

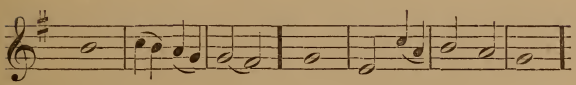
"The heavenly babe you there shall find,
To human view display'd,
All meanly wrapp'd in swathing bands,
And in a manger laid."

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels, praising God, who thus
Addressed their joyful song:

"All glory be to God, on high
And to the earth be peace;
Good will, henceforth, from heaven to men,
Begin and never cease.

Easter.

[*To follow the opening sentences in the morning service.*]



CHRIST our passover is sacri- | *fi-ced* | *for us*, || therefore | *let us* | *keep the* | *feast;*

Not with the old leaven, neither with the leaven of | *malice and* | *wickedness*, || but with the unleavened bread | *of sin-* | *cerity and* | *truth.*

Christ being raised from the dead, | *dieth no* | *more;* || death hath no | *more do-* | *min-ion* | *over him.*

For in that he died, he died unto | *sin . . .* | *once;* || but in that he liveth, he | *liv-eth* | *un-to* | *God.*

Likewise, reckon ye also yourselves to be dead indeed | *un-to* | *sin*, || but alive unto God, through | *Jesus* | *Christ our* | *Lord.*

Christ is risen | *from the* | *dead*, || and become the first- | *fruits of* | *them that* | *slept.*

For since by | *man came* | *death*, || by man came also the resur- | *rec-tion* | *of the* | *dead.*

For as in | *Adam all* | *die*, || even so in Christ shall | *all be* | *made a-* | *live.*

Glory be to the Father, and | *to the* | *Son*, || and | *to the* | *Ho-ly* | *Ghost ;*

As it was in the beginning, is now, and | *ever shall* | *be*, || world | *with-out* | *end.* *A-* | *men.*

Hymn for Easter.

SEVENS METRE.

CHRIST the Lord is risen to-day,
Sons of men and angels say ;
Raise your joys and triumphs high,
Sing ye heavens, and earth reply.

Love's redeeming work is done,
Fought the fight, the victr'y won ;
Jesus' agony is o'er,
Darkness veils the earth no more.

Vain the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids him rise;
Christ hath opened Paradise.

Soar we now where Christ hath led,
Following our exalted Head;
Made like him, like Him we rise;
Ours the cross, the grave, the skies.

THE ORDER FOR

Funeral Service.

[*As the corpse is being borne into the church, the minister shall say.*]

I AM the resurrection and the life, saith the Lord; He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

[*After which shall be said or sung.*]

Dixi Custodiam.

LORD, let me know my end, and the | *number of my* | *days*: || that I may be certified how | *long I* | *have to* | *live.*

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in re- | *spect of* | *thee;* || and verily every man living is | *al-to-* | *geth-er* | *vanity.*

For man walketh in a vain shadow, and disquieteth him- | *self in* | *vain;* || he heapeth up riches, and cannot | *tell . .* | *who shall* | *gather them.*

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth | *fretting a* | *garment:* || every man | *there-fore,* | *is but* | *vanity.*

Hear my prayer, O Lord, and with thine ears con- | *sider my* | *calling:* || hold not thy | *peace . . .* | *at my* | *tears;*

For I am a | *stranger with* | *thee:* || and a sojourner, as | *all my* | *fath-ers* | *were.*

O spare me a little, that I may re- | *cover my* | *strength;* || before I go hence, | *and be* | *no more* | *seen.* ||

Glory be to the Father, and | *to the* | *Son,* || and | *to the* | *Ho-ly* | *Ghost;*

As it was in the beginning, is now, and | *ever shall* | *be,* || world | *with-out* | *end.* *A* | *men.*

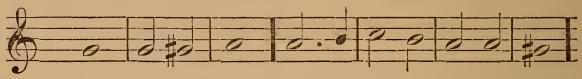
[*Then will follow the lesson taken from the fifteenth chapter of First Corinthians.*

NOW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies

under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject under him, that God may be all in all. But some men will say, How are the dead raised up, and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body.—Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death; where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye

steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

[*Then shall be said or sung.*]



I HEARD a | *voice from* | *heaven*, || say- | = *ing* | *unto* | *me.*

Write, | *From hence-* | *forth* || Blessed are the | *dead who* | *die in the* | *Lord;*

Even so | *saith the* | *Spirit*, || for they | *rest* . . . | *from their* | *labors.*

[*Then followeth a prayer by the minister, after which shall be sung.*]

I WOULD not live alway: I ask not to stay
Where storm after storm rises dark o'er the way,
The few lurid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.

I would not live alway, thus fettered by sin,
Temptation without and corruption within ;
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.

I would not live alway ; no, welcome the tomb ;
Since Jesus hath lain there, I dread not its gloom.
There, sweet be my rest, till he bid me arise
To hail him in triumph descending the skies.

AMEN.

BENEDICTION.

Rules and Regulations

for the Government of the First Lutheran Church.

[Adopted May, 1851.]

ARTICLE I.

THE affairs of this Congregation shall be conducted by a Church Council, composed of the Pastor, Trustees, Elders, and Deacons, whose several duties are specified in the following articles:

ART. II.—Of the Pastor.

Section 1. It shall be the duty of the pastor of this church to conduct the public worship of God, expound the Holy Scriptures, and preach the gospel of our Lord and Saviour Jesus Christ: to administer the sacraments of Baptism and the Lord's Supper; to instruct and examine the candidates for confirmation and church membership, and in conjunction with the Elders and Deacons, to decide upon their reception or rejection; to interest himself in the welfare and progress of the Sunday School;

to visit the sick, and admonish men of their duties; and by all proper means, public and private, to edify the church of Christ.

§ 2. He shall keep a fair record of all the baptisms, confirmations, and communicants in the Congregation, in the book provided for that purpose.

ART. III.—OF THE TRUSTEES.

SEC. 1. The Board of Trustees shall consist of seven members, believers in the truths of Christianity, and of reputable life and conduct, who shall be elected by the Congregation in the manner hereinafter provided.

§ 2. They shall at their first meeting after the annual election, choose by ballot, from among themselves, a President, Secretary and Treasurer, whose duties are described in the following sections :

§ 3. The President shall preside at all meetings of the Board, maintain order, put the question on all propositions properly presented, and acting as the organ of the Board in conjunction with the Secretary, execute all legal instruments.

§ 4. It shall be the duty of the Secretary to keep a fair record of the proceedings of each meeting of the Board, and attest the signature of the President to all legal instruments. It shall be his duty to register, in a book provided for that purpose, the names of all persons holding

pews or sittings in the Church, with an account of their payments, to make out all bills of pewholders, and collect the same, and to attend all elections with said Register to test the qualifications of electors, in case the same should be questioned.

§ 5. It shall be the duty of the Treasurer to receive and account for all the moneys of the Congregation, and his accounts shall be submitted to the Trustees for examination and settlement, at every quarterly meeting of the Board. He shall pay no bill or order that is not passed upon by the Board, and signed by the President. He shall prepare an annual report of the state of the funds, the yearly revenues and expenditures of the Congregation, the amount of arrearages, and all other items pertaining to the temporalities of the church, which shall be laid before the Church Council for their adoption, and read before the Congregation at their annual meeting on Christmas day. It shall also be required of the Treasurer to give ample security to the Board for the faithful performance of the duties of his office, before he enters upon it.

§ 6. The Trustees shall have in charge all the property, real, personal or mixed, belonging to the Congregation, and shall administer of its temporalities according to their best judgment and discretion, rendering each year to the Congregation, at its annual meeting, through their Secretary and Treasurer, an account of their stewardship.

§ 7. The Trustees shall hold quarterly meetings for the examination and settlement of the Treasurer's accounts and the despatch of general business, on the last Wednesdays of February, May, August and November. Extra meetings may be held at the call of the President and Secretary, provided the nature of the business to be transacted be specified in the call.

§ 8. The Trustees, as provided by statute, shall at least one month before the expiration of office of any of their number, notify the same in writing to the Minister, or in case of his death or absence, to the Deacons, specifying the Trustees whose terms will expire; and the Minister or the Deacons shall publicly notify the members of the Congregation of such vacancies, and specify the time and place for the election of new Trustees, to fill up the same. This notification is to be given at least fifteen days before the election, and for two successive Lord's days. The election is to be held at least six days before the vacancies shall occur, and to be presided over by two of the Deacons, or in case of their absence by two members of the congregation designated by the majority of the members present.

ART. IV.—Of the Elders and Deacons.

Sec. 1. This Board shall consist of six members, three Elders and three Deacons, men of reputable life and con-

versation, in full communion with this church, in the manner hereinafter described.

§ 2. The principal duties of the Elders are to aid the Pastor in administering the government and discipline of the church: to endeavor by precept and example to discourage all manner of vice and immorality, and to bring it to pass that peace, harmony and brotherly love may prevail in the congregation; to visit the sick and the afflicted, and to encourage the Sunday School, and promote the religious education of the children of the church.

§ 3. The duties of the Deacons are to lead an exemplary life as commanded in scripture; to minister unto the poor, extending to their wants, and distributing faithfully amongst them the collections which may be made for their use; to assist the Pastor, if necessary, in the administration of the Eucharist, providing the bread and the wine, and taking care of the communion service; to attend regularly, and render all necessary service at stated worship; to take up the weekly, and other collections, and pay the same over to the Treasurer, taking his receipt therefor; to see that their Pastor receives a just and adequate support, according to the commands of our Lord; and at the same time to employ all proper means for advancing the external welfare of the church, and for increasing its ability to give assistance to similar institutions, and to aid others in the diffusion of the divine word.

§ 4. The Board of Elders and Deacons shall hold quarterly meetings, at which the Pastor shall always preside, for the purpose of examining the candidates for confirmation and church membership; and shall decide by vote as to their reception or rejection, which decision shall be final. At such meetings any other business pertaining to the spiritual interests of the church may be discussed and decided, and a delegate appointed to represent the church at the annual session of the Synod with which it may be connected. These quarterly meetings shall be held on the Wednesday preceding the administration of the Lord's Supper, in each year. In addition to these, extra meetings may be held at the call of the Pastor, the call specifying the nature of the business to be transacted.

§ 5. If at any time any member of this church be found walking in the ways of vice or immorality, any one or two of the Elders or Deacons shall in a private and friendly manner expostulate, reason with and admonish that member to desist from such practices. If this should not have the desired effect, then another attempt shall be made by a larger number of the Elders and Deacons; if this also fail, they shall report such erring member to the Church Council, who shall also endeavor to reform him, in such a manner as to them seems most consistent with the spirit of Christianity. But if after giving the accused a fair opportunity of exculpating himself, by being confronted with his accusers, he appears guilty to a majority of the

whole Church Council; and after another admonition by them, he still proves incorrigible, then shall such member be suspended or excommunicated. But, if, through the blessing of God, the offender alter in his life and conversation, and show contrition for his past conduct, and the same be known to the Church Council, and they are fully satisfied and convinced of his repentance, then shall he be reinstated in his rights and privileges. Every act of excommunication or of restoration may be published to the Congregation, if deemed expedient by a majority of the Church Council.

§ 6. At the first stated meeting for public worship on the Lord's day after the election of Elders and Deacons they shall be solemnly inducted into office, according to the form prescribed in our Liturgy.

§ 7. It shall be the duty of the Elders and Deacons, in the absence, or at the request of the Pastor, to provide a suitable supply for the pulpit.

ART. V.—OF THE CHURCH COUNCIL.

SEC. 1. The Church Council shall hold a meeting annually, on the first Monday in December, the Pastor, *ex-officio* presiding, to receive the Reports of the Secretary and Treasurer, on the condition of the church property, and the state of the funds; and to transact such other business as may come before them relative to the general interests

of the Congregation, and for the promotion of its prosperity and usefulness.

§ 2. The Church Council shall make all appointments of the inferior officers of the Congregation, such as the organist and choirmaster, and sexton; shall prescribe their duties, and fix the amount of their compensation.

§ 3. Extra meetings of the Church Council may be called by the Pastor, or any three of the Trustees, Elders or Deacons.

ART. VI.—Of Elections.

Sec. 1. *Of the Election of Pastor.* In case of a vacancy in the pastorate of this congregation, the Church Council, after having exercised their best judgment and discretion in inviting ministers to preach to the congregation, shall recommend as candidates such as they sincerely and conscientiously think will best promote by their labors the spiritual and temporal interests of the Church; and at the time appointed by them for the purpose, the congregation shall proceed to choose by ballot the one whom they prefer for their pastor. The person so chosen by a majority of the members of lawful age, present and voting, shall be declared elected. Should any serious difficulties arise between the Pastor and the congregation, which they are unable to settle by their own endeavors, either party may

appeal to the Synod with which the church may be connected, in Synod assembled, and shall abide by its decision.

§ 2. *Of the Election of Trustees.* The election for Trustees shall be held annually, after public worship on Christmas day, or in case of Christmas falling on Sunday, on the following day, when two or three Trustees, as the case may be, shall be chosen by ballot for the term of three years. The poll shall be open at 12 M. and close at 1 P. M.

§ 3. *Of the Election of Elders and Deacons.* The election for Elders and Deacons shall be held annually, after public worship on Good Friday, when one Elder and one Deacon shall be chosen by ballot for the term of three years, the poll to remain open as above.

§ 4. In case of any vacancy or vacancies in the Board of Trustees or Elders and Deacons, either by death, resignation, removal or other cause, the same shall be filled by a special election, and the person or persons chosen shall serve as long as the person or persons in whose place he or they were elected to serve.

§ 5. All the above officers shall be elected by ballot without nomination, unless it shall be determined by unanimous consent to vote *viva voce*, and all elections shall be determined by a majority of the male members of lawful age present and voting. And no person shall be eligible to any office until he shall have been a pew holder in this Church.

§ 6. *Of the Qualifications of Voters.* No person shall be entitled to vote at any election unless he shall have been a stated attendant on divine worship in this church at least three months before the election, and shall have contributed to the support of our Institutions, either by renting a pew, or sitting, and paying the same, during the above term. He shall be a believer in the truths of Christianity and lead a moral life.

ART. VII.—Of the Regulation of the Pews.

Sec. 1. The pews in the Church shall be rented annually on the 1st Monday in January, preference being always given to those who formerly occupied them. Such as are not then taken may be had at any subsequent time by application to the Secretary of the Board of Trustees, or to the Sexton.

ART. VIII.—Of Amendments.

These rules and regulations shall not be altered or amended unless two-thirds of the Church Council shall agree to the same. Having so agreed, they shall appoint a day for the Congregation to meet and decide thereon, of which at least one week's previous notice shall be given by publication from the pulpit. At which meeting a ma-

jority of the members present and voting shall be requisite to establish the proposed alteration or amendment.

The above Rules and Regulations were submitted to a meeting of the Congregation, duly convened for their consideration, on the 28th day of May, A. D. 1871, and after being read by sections, were unanimously adopted for the government of the First Lutheran Church, in the city of Albany.

S. P. Sprecher, *Chairman.*

J. Munsell, *Secretary.*

THE

Origin, Progress and Present Condition

OF THE

FIRST LUTHERAN CHURCH IN ALBANY.

The active settlement of Albany was begun about 1630. The early immigrants, coming from Holland, were principally Calvinists, with strong predilections for the principles propounded by the Synod of Dordrecht, and embodied under the name of the Reformed Protestant Dutch Church; yet, although the predominating sect, they seem to have found many difficulties in the way of supporting their own church, which was established in 1642. We have not been able to ascertain the precise date of the first establishment of a Lutheran church in Albany, but Father Jogues speaks of Lutherans here in 1644, and it is known that from 1656 to 1660 they had become numerous, and pressed their claims for freedom of worship. Probably as early as 1668 they had an organized church here, in spite of the opposition they met with; for they seem to have been the first sect which

the dominant party thought necessary to restrain in their mode of worship.[1] Application had been made at an early date, to the directors in Holland, to allow professors of this creed liberty to elect a pastor, and perform the free exercise of their religion in New Netherland. But these privileges were refused, and orders were sent over "to employ all moderate exertions to lure them to our churches, and to matriculate them in the public reformed religion."[2] Moderation is of little avail, where conscience interposes scruples. Fathers were compelled, contrary to their principles, to assist at the baptism of their children in the Dutch church, and as well as the sponsors, to declare their belief in the doctrines promulgated by the Synod of Dort. Many who objected to this were imprisoned. In a letter dated March 10, 1656,[3] De Decker alludes to a certain placard drawn up and published by the authorities at Beverwyck, "against the congregation of some Lutherans, which has also been executed against the contraveners and disobedient." The Lutherans also sent over complaints, which led to the censure of Stuyvesant, and the aggrieved were permitted to worship *in their own houses*. This, however, was not

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[1] *O'Callaghan's History of New Netherland*, II, 319–20.

[2] *Albany Records*, IV, 130; *Brodhead's Hist. N. Y.*, I, 581, 582.

[3] *Fort Orange Records; Brodhead*, I, 617.

enough; they demanded freedom from interruption in their worship. The director general avowed his determination to enforce the law against schismatical worship. The Lutherans appealed to him, October 24, 1656, as follows: "We, the united brethren of the Augsburg Confession here in New Netherland, show with all due reverence how that we have been obedient unto your prohibitions and published placards, unwilling to collect together in any place to worship our God with reading and singing, although we solicited our friends in our fatherland to obtain this privilege; who, as our solicitors, exerted themselves in our behalf by the noble directors of the West India Company, our patrons; when after their letters to us, containing their entreaties, they obtained that they resolved unanimously and concluded that the doctrine of the unaltered Augsburg Confession might be tolerated in the West Indies and New Netherland, being under their direction, as is the practice in our fatherland under its excellent government; wherefore we address ourselves to your honor, willing to acknowledge your honor, as dutiful and obedient servants, with prayer that you will not any longer interrupt our religious exercises, which we, under God's blessing, are wishing to make, with reading and singing, till as we hope and expect under God's aid, next spring, a qualified person shall arrive from our fatherland to instruct us, and take care of our souls."

Accordingly, in July of 1657, the Rev. Johannes Ernestus Goetwater, a Lutheran minister, arrived with a commission from the consistory at Amsterdam, authorizing him to act as pastor to the Lutheran congregation at the Manhattans, now New York. The Dutch ministers, Megapolensis and Drisius, took active measures to procure his instant expulsion, demanding that he should be sent back to Holland in the same ship in which he arrived. Sickness alone prevented the immediate execution of the harsh and unchristian mandate, and he was put *on the limits* of the city for the time being, and finally forced to embark for Holland.[1] The department at Amsterdam, although desirous of soothing the feelings of the Lutherans, could do little to relieve their grievances, and in the hope of winning them over, ordered some alterations to be made in the formula of baptism, as then practised in the American orthodox church, to make it less objectionable. In 1659 Megapolensis and Drisius were enjoined to prevent schism and promote tranquillity; to avoid overbearing preciseness, and were told that if they should persist in their former course, the company would be compelled to allow the Lutherans a separate church of their own.[2]

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[1] *O'Callaghan's History of New Netherland,* II, 345, 346.

[2] *Brodhead,* I, 656.

The British dynasty brought with it full permission to the Lutherans to follow their mode of worship. On the 13th of October, 1669, Gov. Lovelace publicly announced that he had "lately received letters from the duke, wherein it is particularly signified unto me, that his royal highness doth approve of the toleration given to the Lutheran church in these parts. I do therefore expect that you live friendly and peaceably with those of that profession, giving them no disturbance in the exercise of their religion, as they shall receive no countenance in, but on the contrary strictly answer any disturbance they shall presume to give unto any of you in your divine worship."

The Lutherans seem to have succeeded in gathering a church here before 1670, for it is found that the functions of their minister, the Rev. Johannes Fabritius, were in that year suspended by the public authorities.[1] It is supposed to have been about this time that the Lutherans erected a church and parsonage in Albany, fronting on Pearl street, between Howard and Beaver streets, long since known as the Centre Market.[2] Capt.

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[1] *Documentary History of New York*, IV, 13, 22–3.

[2] The Centre Market, which cornered on South Pearl and Howard streets, was removed in 1868, to make room for a new building for city purposes. The workmen, in digging to lay the foundations, found the remains of several bodies, which were removed to the new grounds of the Lutherans in the Rural Cemetery. There had been no burials here for nearly a century.

Abram Staets (or Staas) obtained a patent of that lot on the 25th of October, 1653, which he sold to the officers of the Lutheran congregation on the 28th of March, 1680. The original deed, which we still possess, having the above date, states that the lot was already occupied by a Lutheran church,[4] and a house in which the domine lived. The consideration money is not stated, but it is distinctly set forth that the *first and last penny were paid*, which certainly puts a very creditable finish to the aspect of the transaction. The following is a copy of the original deed, and a translation:

Compareerde voor my Robert Livingston, Secr. van Albany, Colonie Rensselaerswyk ende Schaenhechtady, &ca, ten overstaen van de E. achtbaar heeren, Mr. Andries Teller & Mr. Cornelis Van Dyk, commissarissen der selver Gerechte, Maj. Abraham Staas, d welke verclaerde in waren Rechten, vryen Eygendom te cederen, Transporteeren, en over te draegen, aen en ten behoeve van Albert Bratt, Myndert frederickse ouder Lingen, Anthony Lespinard

Appeared before me, Robert Livingston, Secretary of Albany, Colony of Rensselaerswyk and Schenectady, etc., in the presence of the honorable Messieurs Andries Teller, and Cornelis Van Dyck, magistrates of the same jurisdiction, Maj. Abraham Staets, who declares that in true rights, free ownership he grants, conveys, and makes over, to and for the behoof of Albert Bratt, Myndert Frederickse, elders, Anthony Lispenard, and Carsten Frederickse,

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and when the grounds were surrendered by the church to the city in 1816, but one body was removed, that of John Christopher Hartwick, subsequently spoken of in this account.

[1] The earliest allusion to this edifice that we have found in the public records is in a deed of a lot made in 1674. See *Albany County Records*, p. 100.

en Carsten frederickse Diakens van d'Luyterse gemeente hier in Albany, seker huys en Erv, staende ende gelegen alhier in Albany, met alles datter aen Aerde & nagel vast is, op d Eerste kil, belendende ten suyden d eerste kil, voorts ten noorden d gewesene gemene Padt, nu gepossideert van Mr. Pretty, Jacob Sanders, Johannes Wendel, Myndert Harmense & Hend. Cuyler, ten oosten d gemeine wegh, ten westen een cleyn killetje, is Breedt ten oosten Twalf Roeden en elf voet, & ten westen zes Roeden & vier voet, & lang aen de Zuydtsyde een & twentigh Roeden & een voet, & aen d noort syde drie & twentigh Roeden en Twee voeten, alles Rhynlandsche maet, op welke Erff d Luyterse Kerk nu staet, als mede 't huys voor d Luyterse domine, synde van d geheele Luyterse Gemeente gekocht & betaelt, aen welke d selve opgedraegen wort; Zulx by Cedent uyt doet uyt Cracht van Grondtbrief hem verleent van den gewezenen Governr Richard Nicolls, *sub dato* den 25 April 1667, zynde een gedeelte van d'Erff waertoe in desen gerefereert wordt, en dat vry en onbeswaert, sonder eenige Lasten daerop staende ofte uytgaende, behoudens der heer zyn Reght, sonder

deacons of the Lutheran church here in Albany, in a certain house, standing and lying here in Albany, with all that is fast in earth and nailed, on the first kil, bounded to the south by the first kil aforesaid, to the north the late common path, now possessed by Messrs. Pretty, Jacob Sanders [Glen,] Johannes Wendell, Myndert Harmense [Van der Bogert] and Hendrick Cuyler, to the east the highway, to the west the little kil, in breadth to the east 12 r. 11 ft. west 6 r. 4 ft., length on south side 21 r. 1 ft., on the north side 23 r. 2 ft., all Rhynland* measure, on which lot the Lutheran church now stands, together with the parsonage, being purchased and paid for by the whole Lutheran congregation, to whom the same is now made over; which this grantor, does by virtue of a patent to him given from the late Governor Richard Nicolls, of date the 25 April, 1667; being a part of the lot to which reference is herein made; free and unincumbered, with no claims standing or issuing against the same (excepting the lord's right)

*This is the orthography in most of the ancient records. A Rhynland or Leyden foot is equal to 12⅜ inches English measure, and a Dutch or Amsterdam foot, about one inch less than the Rhynland.

dat hy cedant in 't minste daerop meerder heeft pretentie, als bekenende daer voor ten genoegen voldaen en betaelt te wesen, de eerste Penning met den Laetsten, gevende derhalven *plenam actionem cessam*, & volkome macht aen d'voornoemde Persoonen, in qualitae als kerken Raet zynde van d'Luyterse gemeente, synde voor het gebruyck van d heele gemeente om met het voorsz huys en Erff te doen & te disponeeren gelyk als zy met haere Eyge Patrimoniale gooderen & affecten doen soude moogen, beloovende 't selve op & Jegens eenen Ygelycken te waren & te vryen voor alle commer, naemaeninge ofte beswaernisse als Recht is, & vorders hier tegens nimmer meer te sullen doen nochte laeten geshieden in geeniger maniere, onder verbant als naer Rechten daertoe staende.

Actum in Albany, de 26 Maert, 1680.

ABRAM STAAS.

My present,

RO. LIVINGSTEN, Sec.

Concordat cum suo Principali quod attestor.

ROBERT LIVINGSTEN, Secr.

Marginaliter.

A. Teller. Corn. Van. Dyk.

without the grantor's making the least pretensions thereto any more; also acknowledging that he is fully paid and satisfied therefor, the first penny with the last; giving therefor *plenam actionem cessam*, and full power to the aforenamed persons in the character of the consistory of the Lutheran church being for the use of the whole congregation, to do with and dispose of the aforesaid house and lot as they might do with their own patrimonial estate and effects; promising to protect and free the same from all such trouble, claims and liens of each and every person, as are lawful, and further, never more to do nor suffer anything to be done against the same, in any manner, on pledge according to laws therefor provided.

Done in Albany, the 29th March, 1680.

Was subscribed,

ABRAM STAAS.

In my presence,

RO. LIVINGSTON, Secr.

In the margin,

A. Teller.

Corn. Van. Dyck.

It will be seen by reference to an ancient map of the city, bearing date 1695, that the same spot is marked by a

Lutheran church and burying ground, fronting on South Pearl street, and extending from Howard to Beaver street; or rather to the stockades, the southern boundary of the city at that point.

We do not learn anything further of the history of this church, during the lapse of nearly a century; except that in 1714, the Rev. Thomas Barclay was holding Episcopal services in "a small old chappell" belonging to the Lutheran congregation at unreasonable hours, and in 1746, William Christian Berkenmeyer was the Lutheran minister in the city and county of Albany. Although the Lutherans still had possession of their lot in Pearl street, yet it is known by tradition that about the close of the revolution they had no church, but held their meetings for worship in a private house on the corner of Howard and Pearl street, a front room in which was fitted up with seats sufficient to accommodate the few members belonging to the congregation at that time. There are no church records extant to account for these things,[1] or giving any information as to the origin or organization of the church. It is found, however, to have been regularly incorporated in

[1] It would seem that they had worshiped with the Episcopalians by the following obscure entry, found in the book of minutes, written in German. "1786, March. A unanimous resolution was passed to build a church if possible. We are forced to do so, because the brethren of the English church

1784, and its condition at this time may be gathered from a letter written by the Rev. Heinreich Moeller in 1818, in which he says: "I wish brethren you would call to remembrance the condition of your congregation in 1784 and 1785, when you had no church, and I was your pastor. I traveled in company with an elder, the now deceased Mr. Ehring, to New York, Philadelphia, Schenectady, and adjacent country, and collected, together with the generous donations of the citizens of Albany, and with what the cheerfulness of the poor congregation could afford, the sum of £640 ($1,600), which was esteemed a large collection of money at that time.[1] The honest Mr. John G. Geyer, now deceased, was treasurer, and the building was

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pulled down the edifice, and appointed an Episcopal minister for themselves. We paid £50 a year as our share of the salary of the common minister."

[1] The success of their collections is thus entered in the book of minutes: "There was collected in New York £104; in Philadelphia £117. Having paid the traveling expenses, there was left £198 4*s*. 6*d*. In this city £214 7*s*. 2*d*. In the neighborhood £63 19*s*. 2*d*. On the inauguration day £17 18*s*. 7*d*. The deceased Mr. Jacob Evertsen left to the church a gift of £20. The elder, Mr. John Evertsen, left also by his testament a bond to the benefit of the church £41 1*s*. 10*d*. Other small donations were received, making a total of £640. There was also given subsequent donations by the congregation towards seating the church £19 3*s*.

paid for soon after it was finished. The congregation had engaged to pay me £100 ($250), salary, leaving to me one-third of the time free to attend the Low Dutch congregation at Loonenburgh.[1] But finding that the congregation proved unable to pay me more than £50, besides furnishing me with fire-wood, I remitted the rest,[2] and employed myself in vacant congregations, some of them laid in perfect wilderness,[3] till I found my arduous task would waste my strength before the ordinary time of age, I took a call to Pennsylvania. After twelve years you did me the honor to present me a second call. I found the charge easier than before, but my travels to

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[1] Athens, Greene county.

[2] 7 Nov. 1788. It was arranged with Rev. Henry Moeller that besides the seven Sundays already allowed to him for serving the church at Tomhanick, he should have so many Sundays and holy days in addition as will make a full third of a year, for which he was to remit a full third of his nominal salary in cash, leaving £50 ($125) to be paid by the Albany congregation. The church officers were Martin Hebeysen, Charles Newman, trustees; John George Geyer and John Conrad Ruby, elders; George Klinck, deacon.

[3] The allusion here is to the Lutheran church St. Johns, at Knowersville, which was then called Hellenberg, the records of which, still extant and running parallel with our own, show that it was presided over by the same pastors, and that a much larger and more flourishing congregation existed there.

Helderberg and Beaverdam, which congregations were necessary to make up a necessary living, proved injurious to my health, to which was added the heavy expense of keeping a horse and chaise, and the increase of prices for fire-wood and other necessaries. I left you the second time, and am now comfortably settled for the short rest of my life."[1]

The records of the church extend no farther back than 1784. On the 26th August of that year, the Society was incorporated under the title of *the Evangelical*

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[1] The record of baptisms shows the wide range of parishes which the pastors supplied, some of them, as Mr. Moeller observes, laid in perfect wilderness; as, Tomhannock, Coeyman's Patent, Kiskatammensick, Pittstown, Half Moon, Waterford, Eichenberg, Cooksburg, Knobos, Norman's kil, Schampanack, Lootman's House, Schotock District, Durham, Schenectady, Freehold, Beseck, Livingston's Manor, Nisketah, Lansingburgh, Dowesborough, Whiteoakhill, Hocketock, Watervliet, Beaverdam.

The Rev. Henry Moeller was born in Hamburgh, Germany; came to this country at an early period of his life: devoted himself to the study of theology; served as a chaplain in Gen. Washington's army during the war of the Revolution, and afterwards was stationed as pastor in various Lutheran congregations, both in New York and Pennsylvania. He served the church at Sharon, Scoharie county, sixteen years, and died there Sept. 17, 1829, aged 80.

Lutheran Church,[1] and on the 30th of that month, the trustees held their first meeting under their charter, when Johann G. Hildebrand, Carl Neumann and Johann Christian Ehring, the trustees, adopted the following regulations: that the society's chest should be in the keeping of Mr. Neumann; that Johannes Eversen, John George Geyer and Christopher Beekman should render an account of the collections of money; that the chest should be produced before the meeting for the examination of the papers it contained; that the elder, Mr. Eversen, should deliver to Mr. Tröster an inventory of the sacramental and other vessels of the church; that a book should be provided for recording the acts of the church officers, &c. On the 27th September the pastor, Heinreich Moeller, arrived from Philadelphia, and the first recorded communion is of the date of the 28th May, 1787, when eight persons presented themselves, as follows: Mrs. Catharine Wagner, Johann George Kling, Johann Leonhard, Elizabeth Morris, widow, Catharine Marselis, widow, Margaretha Enax, widow, Friedreich Kuhler, Anna Maria

[1] The records were at first in German, and the title is *Der Evangelisch Lutherischen Gemeinde*, yet it is often termed the *Ebenezer Church*, without explanation, and finally Ebenezer was by common use incorporated in the title of the church. The present title is *The First Lutheran Church*.

Lener, widow. The number of communicants for many years seldom exceeded twenty, until 1791, when the Rev. Mr. Grötz officiated, and 50 were present. The congregation had become almost entirely German, although it is inferred that it consisted at first principally of Hollanders. The following is the first recorded list of the pew holders of the church in 1788 :

Christian Ehring,
Carl Niemann,
John George Geyer,
Christopher Beekman,
Matthew Kugler,
John Ostrander,
Martin Hebeysen,
Andreas Roller,
John Tillman,
Johan Heinreich Niemeyer,
George Klink,
Bernhard Bauer,
John Matthew Horn,
Michael Henn,
John Hood (Hutt),
Christian Benter,
John Leonhard,
Nicolaus Michel,
Johann C. Friedenreich,
John Arnhout,
Omie Lagrange,
Johann Conradt Ruby,
Henry Dowmann,
Johann G. Hildebrand,
Wendell Hildebrand,
John Heeth,
Jacob Jacobson,
Evert Jansen,
Philip Wagener,
Charles Bowmann,
Regina Hertzberger,
Christoph Friederich Dieffenbach,
Samuel Henderer,
John Zeilmann,
Gerhard Marseilis,
Johann Rattenauer,
Conrad Freitag,
Andreas Benter,
Jörgen Benter,
Johann Gross,
Daniel Leonhard,
John Geyer,
Jacob Kümmich.

The Rev Mr. Moeller began at once to collect money for the building of a church edifice, and in the year 1787 the trustees publicly expressed their acknowledgments for the receipt of donations, to the amount of £552 13*s.* 2*d.*; more than £214 of which, they say, was obtained in Albany and its vicinity. The total cost of their building was £640 ($1,600). They used, with permission of the common council, stone from the old fort at the head of State street, and work to the amount of over £50 was "done by Christian tradesmen" without charge.

From the time Mr. Moeller left in 1790, to 1794, the church was supplied with the word and ordinances by neighboring ministers. Among these were the Rev. Messrs. Schwartfeger, Groetz, and Ernst.

In June, 1794, Rev. Anthon Theodore Braun became the pastor and remained till 1800. His record shows large accessions to the church membership. On Easter Sunday, 1795, there were present beside the pastor and 64 communicants, the Rev. Johann Frederick Ernst of Hudson, Johann Christopher Kunze, and Joseph George Wichterman. It was a special occasion, at which 14 new members were admitted by confirmation.

In 1801, the Rev. Heinreich Moeller again took charge of the congregation, and remained until 1806. Under him the largest attendance at communion was 52.

In 1807, the Rev. Frederick G. Mayer was settled as pastor. During his pastorate the number at communion

ranged from 8 to 56 until 1830, when there was a considerable increase; the last list recorded by him in 1834, showing 117 members. It was during his ministry that a new church edifice was erected, on the corner of Pine and Lodge streets. It was very plainly constructed of stone and stuccoed. The corner stone was laid on Thursday, September 21st, 1816. Its dimensions were 40 by 60 feet, and the expense of its erection was about $25,000.[1] Mr. Mayer died in December 1842, at the age of 59, having officiated 37 years, by far the longest term of any pastor of the church of which there is any record.

When Mr. Mayer entered upon his pastorate, in 1807, the services were held in German. At a meeting of the church council (consisting of the trustees, elders and dea-

[1] This edifice was demolished in October, 1868, and the corner stone was found, containing an inscription engraved on copper,

cons), held May 16th, 1808, at the house of Martin Hebeysen, it was resolved that the sermons after Whitsunday, should be delivered in English, except one sermon in the forenoon of the last Sunday in each month. In 1812 this subject was again brought up, as though it had not been wholly observed, and a peremptory resolution directed the pastor to preach altogether in the English language, except in the morning of the first Sunday in each month.

At the close of the last century, an effort was made to procure the location of a Lutheran seminary in Albany. The Rev. John Christopher Hartwick died in 1796, possessed of a large estate, which he left by will for the endowment of an institution for training up young ministers of the gospel, and missionaries to be sent among the Indians, according to the Augustan Confession and the tenets of the Evangelical Lutheran church. The execu-

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in the following words: "The corner stone of the Lutheran Church was laid September 21, 1816, by Frederick G. Mayer, Pastor of the Congregation, and P. Hooker, architect; Charles Newman, Christopher Monk, John C. Feltman, Hermanus Henderer, and Philip Talbot, trustees." Not one of the persons mentioned on the plate survived in 1868, but all had long been dead. The streets had been regraded since the erection of the church, which left much of the foundation wall out of the ground, and the walls had long continued to crack, and the tower rivalled that of Pisa by its leaning. The capacity of the church was about 250 on the audience floor.

tors named in his will were Jeremiah Van Rensselaer of Albany, and Frederick A. Muhlenberg of Philadelphia, formerly a Lutheran minister of New York, but at this time speaker of the house of representatives in congress. His scheme contemplated the erection of a town on his tract in Otsego county, to be called New Jerusalem, where the theological school should be established, in which "no heathenish author should be read, until when, by divine providence, the revenue should increase, classical learning might be added." The administrators, on looking into the affairs of the testator, found that a large part of the landed estate, about 13,000 acres, including the intended site of the New Jerusalem, was claimed by Judge Cooper, who professed to have purchased it of Mr. Hartwick at two dollars per acre, payable at a distant time.

It being uncertain that much of any thing remained to found the contemplated school, the trustees of the church at Albany desired to have the institution connected with their church, promising to raise $3,000 towards the erection of a suitable building. Mr. Hartwick had desired to be buried in the Lutheran church of Albany, and his wishes were complied with. His remains were first placed under the church in South Pearl street, and removed from thence and placed under the pulpit of the church in Pine street, in 1816. The original marble tablet bearing his inscription remains in the floor of the church, in front of the pulpit, in the lecture

room. In fact, they claimed the estate, and deprecated the idea of erecting a college in the wilderness, as a "monument like the pillar of Absalom." They say that the Oneida Indians were provided with a Presbyterian minister forty years before, that "other nations have the same, and now the Indians have sold all their land, which will be inhabited by Christians, so that the whim of a college and a New Jerusalem, may fall away, and it may be better to support with it the congregation of Albany, which, from the time of Gov. Van Tromp, has always been oppressed. We, Lutherans of Albany, are the next heirs of Mr. Hartwick..... His own writings will show with what affection we took care of him." At another time, writing to the curators of the estate, the trustees, who at this time were John Conrad Ruby, Martin Hebeysen, and Daniel Pohlman, still complain of the neglect shown to their interests by those having charge of the legacy, "mournfully observing that our poor Ebenezer is entirely forgotten, notwithstanding we appointed in our stead two worthy friends and gentlemen, the most Rev. Dr. Kunze and Mr. Jeremiah Van Rensselaer, our advocates for our distressed Ebenezer. Yet in their twelve resolves, nothing appeared for such a poor flock of Lutheran Christians to support their pious business. We collect about £18 per annum from the members of our church, and no more. Our church is not finished and more like to decay. But we

are forgotten, though we know that Hartwick loved us, for he would be with us, even when dead. It is now in your power to support that poor church out of an estate freely granted by the owner." The solicitations of the trustees seem to have been crowned with partial success; for on the 17th of October, 1801, articles of agreement were entered into between them and the trustees of the estate, by which all the estate was to be deposited with the trustees of the church, within two years, for the purposes of the seminary, subject to the order of the curators, John C. Kunze and Jeremiah Van Rensselaer. The foundation of an edifice was laid in Park street; but the arrangement seems to have given so much dissatisfaction among the Lutheran churches, as to lead to its abandonment. Accordingly at a meeting of the trustees on the 14th April, 1808, they resolved that since it was found impossible to execute the trust committed to them, they would redeliver the property into the hands of the surviving executor, Jeremiah Van Rensselaer; and two years after, the materials used for the foundation were ordered to be sold. The seminary was finally located at Hartwick, in Otsego county, and a special charter obtained of the legislature in 1816.[1]

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[1] See *Session Laws,* c. 166; also the *Hartwick Memorial passim.*

In 1816 the city corporation purchased the lot on South Pearl street, which had been in possession of the congregation almost a century and a half, and paid for it $32,000. The boundaries were a little differently described at this day, as follows: "On the east by South Pearl, late Washington street; on the south by the Rutten kil; on the west by a small run of water called Fort Killitie; and on the north by Howard, late Lutheran street."[1]

The common council had conveyed to the church the lot which they now occupy on Pine street, in consideration of some property so indefinitely described that it is not now easy to locate it; but is represented as being between the west side of Eagle street and the east side of Pearl street. This lot on Pine street, occupying the square formed by Pine, Lodge, Steuben, and Eagle streets, was a huge clay hill, at that time hardly worth the cost of

[1] This property was purchased by the city for the purposes of a market. There was at the time a small market on a portion of the lot, called Fly market, sometimes Cassidy's market, it being occupied by Cassidy and Friedenreich. A portion of that market building is still (1871) standing, forming the corner of Howard and William streets. It was first erected in the centre of Market street (now Broadway), nearly opposite Stanwix Hall, and was removed to this spot, the ground being leased of the church. The lots west of William street were sold for building lots, and covered with cheap tenements, some of which still remain.

excavation. The expense of removing 50,000 cubic yards was $5,000. They afterwards built a session room and parsonage on the premises; the former was consecrated July 10th, 1836. The westerly portion of the lot was occupied by Wormer's tavern and other wooden buildings, the lots having been let on long leases, which could not be controlled by the officers of the church. In 1834 the state purchased the ground on Eagle street, occupied by the State Hall, for $5,000. With this money the trustees excavated and began to build upon such lots on Park and Lancaster streets as were not encumbered by long leases. This had been their second cemetery, and was so occupied by them until the cemeteries were removed about 1803, to the new grounds appropriated to that purpose west of Knox street. The old cemeteries extended from Eagle street west to Hawk street, and required a vast amount of excavation to make proper grades for streets and building lots. The deed of the last cemetery lot is dated 1 Nov., 1803, and it was formally surrendered to the city in 1868, when the bodies interred in it were removed to the Rural cemetery, in common with the remains in all the cemeteries. The process of removal had been gradual by families for a period of nearly twenty years before this, so that but 938 bodies remained in the Lutheran ground, when the city undertook the work, and of these but 44 had head stones or plates on their coffins by which they could be distinguished.

The unsightly buildings owned by the lessees on Pine and Steuben streets being an eyesore to the neighborhood and being beyond the control of the trustees, the common council, against the remonstrances of the trustees, took the property for public use, and it was set apart as a square attached to the State Hall, about the year 1835. The property was appraised at $9,475, of which amount the church was assessed $1,545.14, or about one-sixth the whole amount of appraisal. In 1868, when the old building came to be razed, it was found that the line on Pine street was 63 ft. 3in. in width, and on Steuben street but 57 feet, which was insufficient for the structure they wished to erect; whereupon the trustees memorialized the common council for sufficient ground to lay their foundations and equalize the width of the lot on the west line; which was granted to the extent of six feet on Pine street, and twelve on Steuben.

The immigration of Lutherans from Europe had increased so much since 1808, when the services in German had been abandoned, that in 1834, Mr. Mayer found it necessary to resume services in that language on Sunday evenings, and occasionally during the week. After the erection of the Session-house in 1836, the Germans were regularly supplied with the word and ordinances in their mother tongue by the Rev. William Moellman, from Hanover, until he removed to Cincinnati, when Mr. Mayer kept up the services with more or less regularity.

In 1841, the increase of the German population continuing, and the inconvenience of holding services in two languages bearing heavily upon the growing infirmities of Mr. Mayer, it was deemed expedient to organize a separate congregation, which was done on the 8th August, of that year. Early in 1842, by the effective aid of the mother church, and the kind liberality of the citizens of Albany, they were enabled to purchase a church edifice of a Methodist Society in State street above Swan, for $1,800, which was set apart on the 10th of May, with appropriate solemnities, for the worship of God in the German language, and is still so occupied by that congregation. The exodus of this portion of the society so affected the audiences of Mr. Mayer, that at the time of his decease in the autumn of 1842, the attendance upon the services was quite small.

In 1843, the Rev. Henry N. Pohlman accepted a call from the congregation, and was installed on the 24th of September. He found about 56 in communion, which in 1848 had increased to about 100. The church was several thousand dollars in debt, notwithstanding it owned, besides a church, session house and parsonage, the whole west side of Park street, from State to Lancaster, and 100 feet on each of the latter streets. On this property the trustees had erected four brick houses on Lancaster street, and six on Park street; the remainder of the lots were under long and very low leases, upon which stood very

poor wooden tenements. The records show that it had been the policy of the trustees from the earliest times to rent their property for long terms, to ensure a reliable prospective income for the support of the church, and thus secure low pew rents. The revenues were consequently barely sufficient to maintain the pastor in the lowest state of penury, and the church edifice in the last stage of dilapidation. During the term of Dr. Pohlman, the repairs upon the property consumed so much of its income, and the pew rents being so low as to barely support the expenses of the organ and choir, the spectre of an increasing debt loomed up before the trustees. The church was also out of repair, and needed renovation. The audience sat boxed up in high pews, after the style of a past age, under a rent of $5 a pew. It was finally determined to reseat the church, upholster the seats, and repaint and remodel the interior, which was done at an expense of upwards of $6,000. A fire having burned down the houses on State street, the tenants relinquished their leases, and the trustees sold off sufficient property to relieve the church of debt; the pew rents were raised to $3 a sitting, the remaining property was put in such condition as to produce an increased income; yet, sad to confess, the pastor reduced his annual salary $250, to meet the last exigency. The era of a decent liberality in church expenditure had only begun to dawn upon the city, and single dollars were doled out with a reluctance

that, it is pleasant to reflect, we no longer see so many instances of. Progression had so much exceeded the anticipations of the builders of the church, in the course of thirty years, that notwithstanding all the renovations and appliances it was possible to give it, and the beauty of its location, it was so far behind the age, and so outstripped by the other churches of the city, that it became neglected, and its members emigrated by families. In the autumn of 1867 the Rev. Dr. Pohlman resigned the charge of the congregation, over which he had presided with dignity and ability, twenty-four years.

In May, 1868, the Rev. Samuel P. Sprecher, of the Lutheran Church at Carlisle, Pa , was called to preside over the congregation, under whose preaching there was immediately a great accession of numbers, and the capacity of the church was inadequate to accommodate the audience. The trustees therefore determined to erect a new edifice, and to make the experiment of selling off the remainder of the real estate, and investing the proceeds, together with all that could be obtained by subscriptions, in a structure that should be in keeping with the degree of advancement which church architecture had attained; trusting by the blessing of God, and an awakening spirit of liberality in the congregation, to achieve success in placing one of the most ancient Christian institutions in the city upon a sound basis and a successful career. Accordingly the old church was removed, and prepara-

tions made for another on a much larger scale. The remaining houses and lots belonging to the society, situated on Park street, were sold for $50,000, subscriptions to the amount of $21,000 were obtained principally among the members of the congregation, and a church, 69 by 126 feet, was erected at a cost of $85,000. It was dedicated on the 26th January, 1871, and its pews were rented upon a system of voluntary terms, by which occupants were accommodated with seats at such prices as they thought they could afford to pay; the design being to meet the objections by many offered to attendance upon church services, that the prices of seats excluded them from places of public worship.

On the 30th of January, the first day on which the church was opened for the purpose, 75 pews were taken at an annual rental of over $3,000.

The whole number of pews in the church is 162, of which 120 are now rented. The following is a list of those who hold pews in the church at the present time:

D. B. Ackley,
Charles Agne,
Edward Agne,
Mrs. H. A. Albertson,
William N. Armitage,
J. B. Armour,
A. V. Bensen,
Thomas A. Branion,
Isaac Bratt,
Robert Bruce,
Mrs. E. Burt,
George N. Collier,
William Campbell,
George Canaday,
David Caswell,
William Chandler,

M. F. Cookingham,
J. Coughtry,
Miss Maria Crandall,
P. C. Crounse,
Louis Dasch,
George W. Davy,
P. W. Dedrick,
D. F. Denton,
Miss Belle Dunster,
Charles W. Falke,
Henry Falke,
William H. Falke,
Henry Fawdrey,
Miss A. M. Feltman,
Thomas Fielding,
Mrs. Mary Flagler,
Peter Foland,
John Fredendall,
L. D. Fredendall,
Philip Frederick,
Albert Gallup,
Martin Gorgus,
Miss A. E. Garling,
Miss Mary Gates,
Mrs. S. M. Godden,
Miss H. Goodrich,
Mrs. Haines,
C. B. Hallenbeck,
Martin Happell,
A. F. Haverley,
Mrs. David Hotaling,
C. E. Jenkins,
George Jenkins,
Joseph H. Kennedy,
J. Keim.
A. A. Keyser,
Mrs. Benj. Kirker,
John W. Knickerbocker,
Abram Lawyer,
Thomas S. Lloyd,
J. L. Lochner,
W. L. Meader,
Walter V. Many,
William Many,
T. McBride,
William H. McNaughton,
Miss M. A. Meigs,
H. E. Mereness,
Henry T. Mesick,
John J. Miller,
Joel Munsell,
W. C. Myers,
Jacob F. Mynders,
Theresa Noltze,
Henry Newman,
Mrs. Cornelia Norton,
David J. Norton,
R. J. Patten,
Jacob D. Pohlman,
Mrs. F. W. Pruyn,
Miss Susie Pitcher,
Walter H. Quackenboss,

Mrs. Roberts,
Henry H. Rose,
Henry Sann,
Isaac Schell,
G. W. Scholl,
David Scott,
Adam Scrafford,
E. C. Schaffer,
P. J. Shaffer,
Sylvester Shaffer,
Misses Shaw,
Henry Smith,
Seneca S. Smith,
David Spraker, Jr.,
Rev. S. P. Sprecher,
Mrs. M. E. Stadtler,
T. Sullivan,
Miss Switzer,
F. W. Teitz,
Mrs. John A. Traver,
William Turner, Jr.,
C. E. Van Aerman,
C. H. Van Aernam,
Thomas Van Aernam,
Mrs. Julia Vandemore,
A. Van Meter,
Jasper Van Wormer,
Simon Vine,
Harmin Visscher,
A. B. Voorhees,
J. H. Waggoner,
Eli Warner,
E. S. Werner,
Mrs. Elizabeth Westfall,
Lewis Wetmore,
J. H. Wetsel,
C. F. Wheeler,
Hiram Wheeler,
Mrs. Catharine Whipple,
Henry Wilkins,
Frank Wooster,
Mrs. Lany Wright.

The church edifice, which had been about two years in the process of construction, was finished in January, 1871, and was dedicated on the evening of the 26th. Snow had fallen all day, and the weather was quite inclement; notwithstanding which an audience gathered to witness the ceremonies that filled the church. The prayer of invocation was offered by the Rev. J. H. Heck, of

Schoharie; the hymn was read by the Rev. William Hull of Athens; then followed the consecration service, by the Rev. Henry N. Pohlman, D.D.; the Rev. F. W. Conrad, of Philadelphia, preached from Isaiah ii, 3, an eloquent and appropriate discourse; at the close of which he made an appeal to the members of the church in aid of the building fund, which resulted in subscriptions to the amount of nearly $6,000, in addition to previous sums derived from the congregation principally, for that purpose. Mr. J. Augustus Reed presided at the organ, and with a selected choir conducted the musical services with his usual earnestness and good taste. A considerable number of clergymen were present from the other Protestant churches of the city. All the appointments of the church were in admirable keeping; the warming and lighting being found perfect, and the furniture and frescoing showing to the best advantage under the three chandeliers, which supplied the entire light of the auditorium.

Description of the Church Edifice.

The following condensed description of the church was published in the *Albany Argus* at the time of the dedication:

The seventh ward of this city has made great strides in church building and church restoration during the

last few years, and the last we have to chronicle is the First Lutheran Church.

The executive committee was composed of the Rev. S. P. Sprecher, Jasper Van Wormer, Joel Munsell, and P. Foland. The work was carried on under the direction of Thomas E. Norman, architect, of the firm of Norman & Treadwell, and the following contractors erected the building: James Ballentine, mason; A. Boyle, plastering; J. Kennedy, Jr., carpenter; M. J. Durkin, church furniture and carving; C. Belcher & Son, stained glass; Ira Porter, painting; Tucker and Crawford, gas fitting; J. W. Osborn & Co., slating; H. D. Ostermoor & Co., upholstery; E. Mickle and Ira Porter, polychrome work; Doyle & Dugan, plumbing; McMurray & Co., cut stone, and G. N. Andrews, of Utica, the organ.

This church, for those whose sympathies are with modern or Protestant thought, is in design, in interior, the type which is the natural one for those to whom a church is simply a meeting place for worship, communion and spiritual instruction, built for all men alike, who need to be reminded of forgotten duties and neglected possibilities, of hopes and ambitions loftier, by which daily existence is apt to be engrossed.

Modern religious architecture, reflecting modern religious thought, is realized in this building, and the architect has produced a church which the Protestant mind can claim as distinctly its own. The congregation is no

shut out from the service by means of naive columns, neither is the hearing marred by them or lofty clerestory. The dwelling place conforms to and shows forth the spirit within, and all attempt of the borrowed dress which Protestantism contrives somewhat awkwardly to wear, when invested with the former coverings of Catholicism, is avoided in the New Lutheran Church. An architecture has been developed of its own, suffused with the feelings of its founders, and which, after they have passed away, will tell what they hoped for and loved, what they believed and what they sought.

In 1868, competitive designs were submitted to the trustees for their new edifice by the firms of Nichols & Brown and Norman & Treadwell, both embodying ideas of great merit. The latter firm were the successful architects, and from that time the work progressed until its completion, with all dispatch consistent with its proper construction, and the corner stone was laid 14th July, 1869, in the north-east buttress of the church.

The entire building covers an area of 126 feet by 69 feet, divided into basement and auditorium, and the general character of the design is early English. The basement floor is divided into furnace and coal rooms at either end; lecture room 64 by 54 feet, seating about 500 persons, furnished with reversible seats, grained in imitations of walnut and oak. The pulpit platform is at the south end. This room is partitioned off from the parlor and

infant class room (each respectively 25 by 24 feet), by a sliding sash, thus allowing the whole area to be thrown into one spacious room when necessity demands it. Although the west or park side is on an average of nine feet below the ground level, by engineering science ample light is obtained and resistance secured against the steady pressure of the clay bank by arches or revetement walls. Through a very neat early English porch is the inlet to the lecture room in Lodge street, the doors painted in olive green. A peculiarity in the masonry is a vertical joint dividing the keystone in the arches to the basement openings, which is an example of pure Gothic. The auditorium is 90 by 54 feet, and is approached from Pine street by a flight of Ohio-stone steps, eleven in number, to a tiled floor vestibule, having a pretty groined ceiling. On the south wall of the auditorium, an arcade is run from east to west forming ten panels, containing the Mosaic Laws. This is a beautiful example of mediæval work, and the artist has carried out the architect's train of ideas in a very artistic manner. This portion of the work was executed by Mr. Porter.

At the north end of this room is the pulpit platform or sanctuary, having the organ immediately in its rear, and elevated some six feet above it. On the lower platform is placed the Communion table. The pulpit desk and chairs are exceedingly handsome, these again, with the railing and newel posts being very pure and studied con-

ceptions of mediæval work. The organ case, 22 feet across, is quite novel, got out of walnut and chestnut, and only speaking pipes showing, these being illuminated in gold and colors of chaste design. The organ has two manuals — compass C C to A, 58 notes; compass of pedale C C C to D, 27 notes. In the great organ is the double open diapason, 16 feet metal, 12 inches diameter. All stops run through. This instrument, undoubtedly, is the grandest and finest two bank organ on the continent, both in specification and workmanship, and reflects great credit on Western New York. The sanctuary arch is very elaborately moulded, while corbels representing Luther's head, or mask, support the shafts, which again are surmounted by ornate capitals. Over the arch is inscribed on a ribband, the text "God so loved the world that He gave His only begotten Son, that whosoever believed in Him should not perish, but have Everlasting life." The ceiling is divided into panels by heavily moulded wooden ribs resting on stone corbels, and the panels finished in polychromatic work on blue ground. The colors separately are violent, but together blend in perfect harmony. This portion of the work has been treated elaborately, and to increase the effect a groined ceiling is formed over the transept, to answer two purposes; beauty in design and perfection in acoustics. The side walls of the audience room are 30 feet high, and the ceiling 43 feet in the centre from the floor. Three Jacobson &

Mabie pendant reflectors light the room, while immediately over them are ventilators constructed in the ceiling. The pastor's study is in the northwest corner, twelve by thirteen feet, and very cheerful, being located on the park side and warmed by grate fire. The tower and spire are conjointly about 150 feet above the ground, and on the southwest corner is a very pretty example of turret, with a quaint idea of one of the walls carried upon a column surmounted by bold capital and corbel. The materials used in the exterior, where coursed rubble is, is of Benedict's blue stone, and all ashlar of Ohio and Connecticut sand stone. Brick, of local manufacture, laid in English bond, with white mortar for the walls above the water table. Communication exists between the two floors, by stairs in the tower and lobby. The roof is supported by king-post trusses and queen-post truss over the transept, and exhibits the architect's thorough knowledge of framing. The auditorium contains 162 pews, constructed of walnut and chestnut, capable of seating 750 persons. The church cost about $85,000, while the ground or lot is valued at $50,000, making the grand total value of the property, $135,000. In conclusion, the harmony of colors in the ceiling, the elegant reflectors, the cheerful colors of the upholstery and carpets, the rich colors of the walnut and chestnut woods, the handsome organ case, and the exquisite taste displayed in every detail of the building, form a combination which has a most pleasing,

almost enchanting effect upon the visitor on entering the auditorium.

The trustees and congregation now had the satisfaction of seeing their ancient church placed upon a footing and taking a position which it was entitled to hold as the second church organization in point of time, in the city, and the oldest Lutheran congregation in this country. For the churches founded by the Swedes on the Delaware, which might have disputed our claim, have all passed into the Protestant Episcopal church; and although there may have been a congregation in New York as early as our own, we had a church edifice full twenty years earlier than they, and furthermore they failed to preserve their distinct existence. After the destruction of their church building in 1776, they fused with another congregation, and both afterwards lost their identity. So that there remains none to dispute our claim to being the oldest Lutheran church in America. May the society never lose confidence in what may be done under the divine favor by the exercise of resolute energy and perseverance, in its future career.

Sunday School Celebration.

On the 11th June, 1871, the fifty-first anniversary of the Sunday School was celebrated, by public exercises, the first ceremony of the kind in the history of the school. It was organized in 1820, with 15 scholars, by the enterprise of Miss Elisabeth Pohlman, now Mrs. James McClure, who was present on this occasion. In two years from its origin it had increased to 130 scholars, two of whom committed to memory the whole New Testament and the Psalms. The school continued barely to maintain its existence until a year previous to this anniversary, when under the active efficiency of Mr. Sylvester Shaffer, the superintendent, and his assistants, it was reorganized, and now consisted of 33 teachers and 304 scholars.

List of Communicants.

Immediately upon the incorporation of the society, a book was provided for registering the communicants, the baptisms, and the marriages. There are no pastoral records extant previous thereto. The first communion was administered on the 28th May, 1786; the first baptisms in 1784; and the first marriages in 1794. The society was evidently in a feeble condition, at this time, and without a church; the number at the first communion being but

eight, and the Rev. Heinrich Moeller was the pastor. The number of pewholders was but 39. When it is considered that the population of the city was less than 3,000 whites, the feebleness of this church is not so much to be remarked. Besides, it was composed principally of German immigrants, who were not permanent residents, but were seeking agricultural locations in all directions; for which reason many of them appear but once upon the record. The names of those who communed are given at every administration of the sacrament, and the largest number present at any one time under the Rev. Mr. Moeller was 20. On the 21st November, 1790, after Mr. Moeller had departed,[1] the Rev. Mr. Schwertfeger, of Hoosick, officiated to 11 members; on the 28th August, 1791, the Rev. Mr. Groetz administered the sacrament to 50; on the second Sunday after Trinity, the Rev. J. F. Ernst and 27 communicants were present; on the eleventh Sunday after Trinity, 1793, 50 were present; on Pinkster Sunday, June 8, 1794, the Rev. A. T. Braun

[1] The Rev. Henry Moeller was born in Hamburgh, Germany; came to this country at an early period of his life; devoted himself to the study of theology; served as a chaplain in Gen. Washington's army during the war of the Revolution, and afterwards was stationed as pastor in various Lutheran congregations, both in New York and Pennsylvania. He served the church at Sharon, Schoharie county, sixteen years, and died there Sept. 17, 1829, aged 80.

held his first communion, and 43 were present; and on April 25, 1795, there were 62 present. Rev. Mr. Moeller returned in 1800, and continued till 1806; his records show no increase in membership. The Rev. Frederick G. Mayer records his first administration of the communion service on the 27th Dec., 1807, on which occasion 22 were present. For several years little or no increase is exhibited, until 1820, when forty are recorded; in 1823 there were 56. Very few entries were made by Mr. Mayer after 1823 till Easter, 1831, when 72 names are recorded, and on 5th Jan. 1834, 117 were present. This was the last list of communicants entered by Mr. Mayer, although he continued in the pastorate till 1842. The Rev. Dr. Pohlman records the names of 56 on the register, as the membership which he found on assuming the charge of the congregation in September, 1843. There were 174 admitted to membership during his pastorate from 1843 to 1867, yet when his successor entered upon office in 1868, but 57 were found in communion. The number in communion at this time is about 175.

The following list of admissions to membership is gleaned from the books of record beginning 1786 and extending down to the present time. Undoubtedly a considerable number of persons who joined the church from time to time were not recorded, although it would seem that great pains were for a long time taken to keep the lists accurately down to 1834, each communicant

being entered on each occasion, and numbered. The list has been made up under many difficulties, arising from the illegibility of the records, and the different orthography of the same names as written by different pastors; but is as substantially complete and correct as it seems possible to make it.

Members in Communion.

1786–1871.

1801 Maria Abbott.
1803 Marianna Abbot.
1788 Mrs. Abbot.
1833 Wilhelm Abel.
1833 Christina Abel (Catharine ?).
1823 Christian Ableman.
1827 Christina Ableman.
1843 Elizabeth B. Ableman.
1822 Helena Ableman.
1824 Regina Ableman.
1871 Louisa Ackerman.
1870 David Ackley.
1871 Carrie Agne.
1855 Charles Agne.
1855 Mary his wife.
1871 Mary J. Agne.
1826 Sophia Aims.
1870 Mrs. H. Albertsen.
1870 Fannie E. Albertsen.
1820 Rebecca Allison.
1797 Leonard Amslinger.
1794 Nicolaus Anders.
1833 Mary Ankenger.
1852 Charlotte Archer.
1852 Mary Archer.
1850 Phebe Ann Archer.
1850 Susan Archer.
1786 Jost Asbaar.
1833 Albert Baer.
1871 Mary E. Baker.
1871 Mrs. Mary E. Baker.
Margareth Blumenthal.
1833 Hanna Rosina Barehens.
1833 Nicholas Barehens.
1791 Elizabeth Bark,
1823 Magdalena Barkley.
1831 Sally Barr.
1804 Christian Bartram.
1786 Margaretta Basler.

1789 Bernhard Bauer.
1833 Maria Bauer.
1794 Philip Jacob Bauer.
1794 Christina his wife.
1829 Balinda Baumus.
1863 Eliza De Witt Beardsley.
1833 Adam Becker.
1794 Christopher Becker.
1833 Elizabeth Becker.
1833 Anna Catharine Becker.
1833 Conrad Becker.
1833 Dorothea Becker.
1833 John Becker.
1833 Frederick Becker.
1790 Philip Becker.
1815 Andrew Beller.
1815 Hannah Beller.
1845 Martha Belden.
1845 Selah Belden.
1801 Andreas Bender.
1793 Christian Bender.
1793 Elizabeth his wife.
1795 George Bender.
1795 Anna Barbara his wife.
1843 Justus Bender.
1796 Barbara Bender aged 22.
1796 Sara Bender, aged 16.
1796 Wendel Bender, aged 19.
1812 Henry F. Benne.
1815 Clarissa his wife.
1833 Frederick Benner.
1816 Anna Frederica Benninger.
1820 Mary Benninger.
1846 Geo. W. Benjamin.
1846 Adelina his wife.
1788 Andreas Benter.
1788 Jörgen Benter.
1788 Christina Benter.
1788 Elsje his wife.
1833 Gottlieb Berdux.
1795 Mrs. Catharina Berger.
1792 Catharine Berringer.
1849 Catharine Berringer.
1820 Mary Bertholon.
1794 Conrad Betz, died 1796.
1796 Mrs. Maria Charlotte Bewins.
1853 Harriet Bigelow.
1802 Margaret Bishop.
1833 Ruppert Bishop.
1833 Loisa Bishop.
1793 Margareth Blumenthal.
1786 Catharina Sophia Bohm.
1786 Christopher Friedrich Bohm.
1786 Viduati, his wife.
1856 Andrew Bonner.
1859 Eliza Bonner.
1864 Mary Bonner.
1833 George Botz.
1870 George Botts.

1870 Mary E. Boyce.
1833 Catharine Brabender.
1833 Frederick Brackman.
1820 Adriaan Bradt.
1820 Elizabeth Bradt.
1847 Elizabeth Bradt.
1816 Francis J. Bradt.
1813 Margaret Bradt.
1833 George Bramm.
1833 Luisa Bramm.
1794 Anton Friedrick Braun.
Maria, his wife.
1786 Gothilf Friedrich Braun.
1797 Magdalena Braun, a. 16.
1802 Maria Braun.
1803 Wilhelmus Braun,
1843 Gertrude Bridges.
1834 Elizabeth Brockman.
1834 Frederick Brockman.
1788 Maria Bromley.
1816 Mary Brown.
1850 John Bruechner.
1850 Catharine, his wife.
1852 Mary Brustner.
1810 John Lewis Buckholtz.
1850 Jesse Buel.
1850 Mary E. his wife.
1831 C. Burdt.
1794 Mrs. Catharina Burger.
1794 Christian Ludwig Burgers.
1794 Catharine Barbara, his wife.
1787 Maria Burges.
1831 Edward Burt.
1831 Mary his wife.
1870 Jane Ann Burt.
1868 Mary Burt.
1793 Mary Butz.
1796 Mrs. Catharine Elizabeth Butz.
1791 Thomas Butz.
1794 Maria Catharine his wife
1797 Mrs. Anna Margaretha Cammel.
1869 William Campbell.
1869 Eliza, his wife.
1871 Wallace Canaday.
1869 Mrs. Hannah Carknerd.
1849 Thomas Carson.
1871 Mrs. Ann T. Caswell.
1797 Philip Chambers.
1871 William Chandler.
1871 Margaret his wife.
1792 Hannah Childs.
1869 Abbie A. Churchill.
1869 Richard H. Clare.
1788 Peter von Cochnut.
1824 Elizabeth Cole.
1822 Henry Cole.
1843 Ann Collier.
1869 George N. Collier.

1869 Mary E. his wife.
1827 Susanna Cook.
1870 Merrit F. Cookingham.
1870 Mary his wife.
1843 Mary Magdalena Coons.
1843 William Coons, and wife.
1858 Catharine Coughtry.
1871 Kitty Coughtry.
1870 Maria Crandell.
1819 Christiana Craver.
1792 Maria Crüger.
1792 Bernhard Dalheimer.
1870 Louis Dasch.
1870 Henrietta, his wife.
1852 Rachel Daum.
1852 William Daum.
1856 Elizabeth Davis.
1854 Levi Dederick.
1854 Maria, his wife.
1850 Mary Eliz. Dempsey.
1794 Johan Demeters.
1871 Durant T. Denton.
1843 Christina De Young.
1833 Henry Dick.
1833 —— Dick.
1795 Johannes Diedrich.
Carlotta his wife.
1786 Christoph Friedrich Diefenbach.
1788 Maria his wife.
1796 Mrs. Eliz. Philysina Doll
1790 Mrs. Eva. Dömann.
1804 Elizabeth Dorr.
1850 Sarah Ann Duboise.
1871 Belle Dunster.
1854 Mary Dunster.
1844 Catharine Easton
1793 Mrs. Anna Dorothea Edler.
1805 Elizabeth Edwards.
1787 Johan Christian Ehring.
1787 Margaretha his wife
1843 Jacob Eikoff.
1843 Frederica his wife.
1786 Mrs. Margaretha Enax.
1851 Paul Engel.
1851 Amy his wife.
1799 Friederich Ernst.
1829 —— Fack.
1844 Mary Falconer.
1864 Charles Wm. Falke.
1864 Henrietta C. Falke.
1843 Henry Falke.
1843 Charlotte A. his wife.
1793 Johannes Falkner.
1814 John Fellers.
1814 Sarah Fellers.
1843 Anna Maria Feltman.
1851 Hannah Catharine Feltman.
1813 John C. Feltman.
1815 Sarah, his wife.
1823 Frederick Fetherly.
1823 Mary Ann Fetherly.

1871 Mrs. Mattie Fielding.
1831 John G. Fiessler.
1831 Regina Fiessler.
1803 John Heinrich Fisscher.
1850 Mrs. Mary Flagler.
1869 George Flashover.
1869 Belle Foland.
1860 Elizabeth Foland.
1848 James Foland.
1869 Peter Foland.
1845 Andrew Foley.
1791 Henry Foss.
1831 Sarah Ann Franklin.
1795 Nicholas Fred.
1828 Catharine Fredenburg.
1828 Eleonora Fredenburg.
1820 James Fredenburg.
1820 Jane Fredenburg.
1828 Maria Fredenburg.
1871 Emma Fredendall.
1844 John Fredendall.
1844 Rebecca his wife.
1871 Leonard D. Fredendall.
1869 Philip Frederick.
1795 Mrs. Maria Friedericks.
1791 Christina Freitag.
1788 Conrad Freitag.
1788 Engeltie Freitag.
1794 Johan C. Friedenreich.
1794 Eva his wife.
1819 Frederick Friedenthal.
1819 Rebecca Friedenthal.
1843 Charles Sydney Frink.
1843 Jane his wife.
1848 Martha Frink.
1803 Wilhelmus Fuhr.
1797 Margareth Gadiken, a 15.
1791 William Gaffers (or Gefferd).
Margaret E. Gallup.
1797 Christopher Gardner.
1797 Sophia his wife.
1796 Margaret Gardiner, a 15.
1831 Amelia Garling.
1858 Annie E. Garling.
1820 J. Bernhard Garling.
1819 Catharine his wife.
1843 Catharine Garling.
1858 Jennette Garling.
1793 Heinrich Gedecke.
1793 Maria his wife.
1831 Jacob Geist.
1831 Anna Margaretha Geist.
1793 Mrs. Catharina Gernreich, wife of Wm.
1808 Annah Geyer.
1828 Christina Geyer.
1786 John George Geyer.
1786 Susanna, his wife.
1816 Rebecca Geyer.
1820 Elizabeth Gibbon.
1795 Mrs. Anna Giles.
1799 Mrs. Christina Giles.
1817 John D. Giraud.

1871 Mrs. Susan M. Godden.
1816 C. Goldsbey.
1846 Elizabeth A. Gombel.
1844 Frederick C. Gombel.
1844 Mary Gombel.
1859 Amelia Gomph.
1843 Harriet Goodrich.
1849 John Goodrich.
1820 Margaret Goodrich.
1833 Sophia Goodwyne.
1865 Martin Gorgus.
1794 Benjamin Goz.
1799 Heinrich Graham.
1848 Margaret Grant.
1818 Catharine Graves.
John A. Graves.
Sarah Louisa his wife.
1819 Mr. Graves.
1817 John G. Greiner.
1817 Maria Greiner.
1796 Johan Michael Greiner, (written also Kreiner).
1802 Maria Charlotta his wife.
1833 Elizabeth Gross.
1833 Henry Gross.
1788 Johannes Gross.
1870 Charles W. Guffin.
1794 Frederick Guther.
1789 Maria Haag (Hauk).
1789 Christopher Haag.
1833 —— Hagestoltz.
1835 Maria Hagestoltz.
1819 E. Hager.
1862 Rebecca Hager.
1819 Elizabeth Hainey.
1843 Mary Elizabeth Hainey, (Stadtler).
1833 Christian Haintz.
1833 Maria Haintz.
1816 Maria Hallam.
1870 Cornelius Hallenbeck.
1819 Lawrence Hallenbeck.
1819 Elizabeth Hallenbeck.
Merlin J. Hallenbeck.
1843 Sarah Ann Hallenbeck.
1820 Catharine Ham.
1794 Jacob Ham.
1820 Mr. Ham.
1820 Mrs. Ham.
1820 Peter Ham.
1871 Mrs. Susanna Hane.
1833 Christian Hanneker.
1869 Martin Happell.
1869 Anna Maria his wife.
1818 Mrs. E. Hardick.
1833 Heinrich Hart.
1871 Helen J. Hart.
1831 Anna M. Hartman.
1829 Johann Hartman.
1829 Maria Hartman.
1789 John Christopher Hartwick partook of the Sacrament.
1831 Catharina Hauck (Haag).

1831 Johannes Haupt.
Mrs. Ellie Haverly.
1849 Chester Hayden.
1849 Lydia his wife.
1849 Jane L. Hayden.
Mrs. Susan Hayne.
1819 Philip C. Hayner.
1819 Jane Hayner.
1788 Johanna Dorothea Heath (Hitt).
1787 Martin Hebeysen.
1833 Christian Hederich.
1833 Catharine his wife.
1833 Philip B. Heinrich.
1831 Ann Christina Helman.
1811 Gertrude Henderer.
1795 Hermanus Henderer, aged 27.
1787 Jacob Henderer.
1795 Jacob Henderer, aged 26.
1794 Margaret his wife.
1811 Jacob Henderer, Jr.
1843 Julia Ann Henderer.
1831 Mahela Henderer.
1813 Margaret Henderer, Jr.
1788 Mary Henderer.
1795 Mrs Margaret Henderer, aged 18.
1843 Myers Henderer.
1802 Rebecca Henderer.
1799 Sally Henderer, aged 15.
1791 Samuel Henderer.
1792 Dorothea his wife.
Margaret Hendes.
1816 David Hendricks.
1803 Michael Henn.
1831 Christian Henrich.
1820 John Gottlieb Hensler.
1833 Christian Henry.
1833 Jacob Henry.
1788 Maria Henry.
1831 Philip J. Hertzog.
1831 Anna Catharina Hertzog.
1833 Catharine Herzog.
1833 Christian Herzog.
1787 Anna Maria Herzberger.
1790 Regina Hertzberger.
1855 Winfield S. Hevenor.
1787 Elizabeth Hewson.
1811 Rebecca Hickson.
1787 John Hildebrand.
1826 Paul Hochstrasser.
1788 Christina Hoffman.
1788 Mrs. Hoffman.
1786 Johann Friedrich Hoffman.
1798 John Hoffman.
1798 Anna Maria his wife.
1846 Lucy Homer.
1846 William Patch Homer.
1843 Darcy Hoover.
1795 Christina Horn, aged 17.
1795 Johannes Matthias Horn.
1795 Charlotte his wife.

1831 Agnus Hosch.
1831 Philip Bernhardt Hosch.
1831 William Hosch.
1857 David I. Hotaling.
1857 Ellen his wife.
1833 Henry Hubbard.
1854 Henry Hubbard.
1854 Cynthia his wife.
1786 Catharina Hunermund.
1817 Matthew Huss.
1790 Johannes Huth (Hood, Hutt).
1794 Elizabeth his wife.
1795 Elizabeth Huth, free-black, aged 18.
1797 Dorothea Huth.
1867 Eveline Jarvis.
1869 Charles E. Jenkins.
1869 Fannie A. Jenkins.
1843 Mrs. Margaret Jenkins.
1869 Mrs. Sarah Jenkins.
1853 Eliza Jennings.
1854 William Jennings.
1843 Gertrude Jewell.
1844 Maria Jewell.
1828 Hannah Joice.
1788 Anna Joiles.
1828 Mary Ann Jones.
1790 Dorothea Jung.
1796 Johan Georg Jung.
1850 Dorothea A. Kaines.
1820 Michael Kamp.
1795 Peter Kampf.
1695 Susanna Kampf.
1795 Mrs. Elizabeth Kampf, aged 50.
1820 Mr. Kampf.
1833 Catharine Kampfer.
1833 Catharine Kampfer, 2d.
1833 Johan Kampfer.
1833 Heinrich Kampfer.
1833 Matthias Kampfer.
1793 Addreas Kärcher aged 18, These names written also Kirker, Kircher and Kerger.
1794 George Kärcher.
1794 Maria Barbara his wife.
1793 Heinrich Kärcher.
1793 Barbara his wife.
1791 Jacob Kärcher.
1791 Sara his wife.
1793 Johannes Kärcher.
1849 Catherina Karner.
1849 George Karner.
1849 Maria his wife.
1849 Maria their daughter.
1849 Caroline Kastendeich.
1852 Harriet Kastendeich.
1849 Margaret Kastendeich.
1831 Catharina Kastendeich.
1833 Charlotta Kastendeich.
1829 Johan K. Kastendeich.
1834 Sophia Kastendeich.

1831 Magdalena Kastendeick.
1820 E. Kellerhaus.
1804 George Kellerhaus.
1803 Lidia his wife.
1793 Johan Kemp.
1793 Susanna Kemp.
1869 Gerdena Kempaus.
1794 William Keffert (Gefferd and Gaffers).
1863 Anna C. Kennedy.
1861 John Chester Kennedy.
1856 Joseph H. Kennedy.
1858 Benjamin B. Kercher.
1858 Sarah Jane his wife.
1795 Mrs. Sara Kercher.
1795 Mrs. Catharina Kercher.
1795 Mrs. Christina Kercher.
1803 David Kercher.
1805 Silly (Cecilia) his wife.
1803 Magdalena Kercher.
1803 Geo. Heinrich Kercher.
1818 Andrew Kerker.
1818 Catharine Kerker.
1794 Conrad Kerker.
1794 Maria his wife.
1795 Daniel Kerker.
1818 Dorothea Kerker.
1822 Evelina Kerker.
1820 Henry Kerker.
1820 George H. Kerker.
1820 Jacob Kerker.
1820 Sylvia Kerker.
1818 Mary Kerker.
Mrs. Christina Kerker.
1803 Susannah Margareth Kerner.
1871 Annie Keyser.
1871 Mrs. Susie Keyser.
1845 Mary Kidd.
1815 Michael Kimmich.
1792 Mrs. Christina Kerchner widow.
1843 Mary Kircher.
1786 Elizabeth Klein.
1810 Maria Klein.
1820 Elizabeth Kleinsmith.
1820 Lewis Kleinsmith.
1871 Matthias Kline.
1843 Elizabeth Kling.
1843 Henry Madison Kling.
1786 Johan George Kling.
1833 Catharine Klink.
1808 Christian Knauff.
1799 Johann Gotlieb Knauff.
1799 Clarina his wife.
1871 John W. Knickerbocker.
1871 Addie his wife.
1850 Anna Maria Knight.
1850 Emily Knight.
1850 William Knight.
1791 Johannes Knittel.
1744 Peter Heinrich Knopf.
1864 George W. Knowlton.
1858 Sybil A. Knowlton.

1833 George Koch.
1843 Henry Koch.
1833 Susannah Kohl.
1823 Catharine Kohlenberg.
1796 [Johan] George Kohlenberg.
1796 Sarah his wife.
George Kohlenberg 2d.
1834 Louisa Köhler (Bramm).
1833 Catharine Köhler.
Mrs. Rosina Krank.
1788 Anna Maria Kreller, widow.
1852 Augustus De Wittiam Kreuder.
1852 Charles H. Wittiam Kreuder.
1813 Margaret Kuhler.
1786 Friedrich Kuhler.
1787 Jacob Kummich.
1871 Jannette La Grange.
1792 Omie La Grange.
1843 Mary Ann Lape.
1862 Kate P. Lathrop.
1831 Jane Lawson.
1860 Abram Lawyer.
1860 Eva Ann his wife.
1865 Pascaline A. Le Due.
1831 Elizabeth Leitzt.
1831 Peter Leitzt.
1786 Mrs. Ann Maria Lener.
1788 Daniel Leonhard.
1786 Johan Leonhard.
1829 Christina Letzler.
1829 Nicholaus Letzler.
1829 Sophia Letzler.
1786 Klaus Lexo.
1795 Johann Jacob Lidic.
Peter Lisher.
—— Lisher.
1869 Jacob L. Lochner.
1869 Helen J. his wife.
1869 Mrs. Margaret Lodge.
1869 Mrs. Mary E. Lockwood.
1786 Carl Friederich Londegrum.
1795 Mrs. Magdalena Luk.
1793 Elizabeth Luther.
1824 Esther McAuley.
1865 James B. McBain and wife.
1869 David McBride.
1869 Rachel his wife.
1843 Magdalena A. McCormick.
1871 W. H. McNaughton.
1797 Mrs. Elizabeth McIntosh, aged 20.
1822 Eve McIntosh.
Catharine Maher.
Jacob Maher.
1795 Philip Maier.
1795 Margaretha his wife.
1869 William V. Many.

1869 Elizabeth his wife.
1871 Ella Many.
1871 Walter C. Many.
1871 Catharine his wife.
1870 H. E. Mereness.
1848 Catharine Marker.
1848 Jacob Marker.
1786 Catharina Marseilis.
1786 Gerhardt Marseilis.
1833 Johannes Maurer.
1831 Catharine Mayer.
1822 Conrad S. Mayer.
1843 Cynthia Mayer.
1827 Diederick H. Mayer.
1827 Elizabeth Mayer.
1831 Elizabeth Mayer, Jr.
1807 Rev. Frederich G. Mayer.
1829 Isabella M. Mayer.
1799 Jacob Mayers (Maiers).
1831 Magdalena Mayer.
1811 Margaret Mayer.
1792 Maria Mayer.
1822 Maria Mayer 2d.
1831 Mary Mayer.
1843 Philip A. Mayer.
1843 Cynthia Hubbard his wife.
1825 Theodora Mary Mayer.
1802 John Meder.
1865 Mary Ann Meigs.
1869 James B. Melrose.
1811 John G. Mentzel.
1794 Matthews Merckele.
1831 Lot Merkel.
1802 Mathias Merkel.
1802 Maria his wife,
1845 Eliza Mesick.
1852 Catharine Mesick.
1846 Margaret Mesick.
1833 Jacob Metz.
1833 Johann Metz
1833 Maria Metz.
1808 Jacob Meyer.
1791 Maria Meyer widow.
1792 Philip Meyer.
1792 Margaret his wife.
1787 Nicolaus Michel.
1787 Anna Barbara his wife.
1871 John J. Milier.
1871 Caroline his wife.
1816 James Milligan.
Friedrich Milstrich.
1787 Julianna Margaretha Moeller, wife of pastor.
1803 Juliana Moeller (dau. pastor).
1798 Johannes Mogh.
1852 David Moir.
1852 Elizabeth Ann Moir.
1811 Christopher Monk.
1829 Henrietta Montgomery.
1866 Mrs. Jennie Morange.
1858 Catharine Montross.
1831 Carl Morsch.
1786 Elizabeth Morris.

1798 Johan Christian Müller.
1852 Mrs. Jane C. Munsell.
1858 Mrs. Mary Ann Munsell.
1869 Julia Annie Munsell.
1833 George Mutz.
1833 Margaretha Mutz.
1825 Dederick H. C. Myer.
1812 Jacob Myers.
1871 W. H. Myers.
1871 Kate his wife.
1871 Franklin Myndert.
1834 Johan C. Nordmeyer.
1871 George A. Nash.
1857 Almira A. Nelson.
Margaretha his wife.
1787 Charles Newman.
1859 Caroline Amanda Nelson.
1786 George Nestel.
1787 Christina his wife.
1849 Cordelia Newman.
1820 Elizabeth Newman.
1849 James Newman.
1793 Maria Newman aged 19.
1831 Mary R. Newman.
1797 Widow Anna Maria Newman.
1834 Mary Ann Newhouse.
1808 Catharine Niemeyer.
1795 Heinrich Niemeyer.
1799 John Niemeyer aged 17.
1801 J. H. Niemeyer.
1827 Louisa Niemeyer.
1871 Theresa Noltze.
1871 Mrs. A. Norton.
1869 Mrs. Cornelia Norton.
1814 Sophia O'Brien.
1833 Anna Maria Obrist.
1833 Jacob Obrist.
1871 Thomas H. Oliver.
1788 Mrs. Catharine Ostrander (widow).
1855 Peter Osterhout.
1855 Margaret his wife.
1833 Carl Otto.
1870 Mrs. Susan P. Parsons.
1829 Anna Maria Paul.
1829 Jacob Paul.
1797 Mrs. Maria Charlotte Pawin.
1806 Dorothea Pebel.
1833 George Pepler.
1834 George Pepler Jr.
1845 John H. Perkins.
1833 Andreas Petersilge.
1833 Frederick Petersilge.
1833 Johan Andre Petersilge.
1833 Maria Dorothea Petersilge.
1871 Susie Pitcher.
1786 Hans Jörgen Plumwurk.
1815 Maria Poley.
1852 Caroline Cassidy Pohlman.

1811 Christina Pohlman.
1790 Daniel Pohlman.
1793 Maria Newman his wife.
1809 Daniel Pohlman Jr.
1820 Mary his wife.
1820 Elizabeth Pohlman.
1795 Jacob Pohlman, aged 23.
1850 Mary Malvina Pohlman.
1820 Henry N. Pohlman.
1843 Susan Pohlman.
1870 Wealthy Ann Possum.
1831 Henry Precht.
1858 Mrs. Gertrude D. Pruyn.
1803 Anna Maria Pulver.
1829 Caroline Quackenboss.
1845 Charles Quackenboss.
1854 Eugene W. Quackenboss.
1829 Frederica E. Quackenboss.
1843 Isabella Quackenboss.
1861 Josephine Quackenboss.
1859 Margaret L. Quackenboss.
1829 Walter Quackenboss.
1807 Christian Raaff.
1789 Christopher Raff.
1789 Catharina his wife.
1797 Freiderick Raff, elder.
1795 Maria Raff aged 14.
1793 Wilhelm Raff.
1788 Christina his wife.
1831 Christina Ramsbach.
1831 Elias Ramsbach.
1844 Ann Ramsey.
1819 Catharine Ramsey.
1844 Conrad Ramsey.
1843 Maria Ramsey.
1819 Frederick Ramsey.
1819 G. Ramsey.
1787 Mrs. Magdalena Ramsey.
1833 Jacob H. Raper.
1833 Margaretha Raper.
1833 Susannah Raper.
1787 Johannes Rattenauer.
1787 Massey his wife.
1790 Mrs. Jacobus Rattley.
1860 William H. Read.
1843 Elizabeth Rector.
1788 Mrs. Maria Redley.
1803 Friedrich Reuky.
1833 Wellerich Rittschart.
1834 Catharine Riell.
1834 Friederich Riell.
1820 John Riemann.
1834 Gertrude Ring.
1833 Levina Ring.
1809 Lydia Ritterhouse, of Nisketha.
1794 Agatha Rolert.
1862 Elizabeth Roberts.
1831 Gottlieb (Theophilus) Roessle.
1833 Jane his wife.

1843 Jane Roessle.
1805 Herman Christopher Roff.
1805 Maria his wife.
1786 Alida Roller.
1793 Andrew Roller.
1793 Rebecca his wife.
1793 Barbara Roller, aged 18.
1854 Henry H. Rose.
1854 Elsie his wife.
1796 Jacob Ross.
1794 Magdalena his wife.
1797 Johannes Rossenberg.
1797 Anna his wife.
1833 Dr. John B. Rossman.
1833 Eliza Rossman.
1833 Catharine Roth.
1819 Henry Row.
1791 Catharina Ruby, gestorben 29th Aug., 1794, aged 20.
1795 Christina Ruby, aged 18.
1791 Christopher Ruby.
1795 Catharine his wife, a. 17.
1799 Elizabeth Ruby, aged 16.
1787 Johan Conrad Ruby.
1787 Sarah his wife (1807 widow).
1794 Johannes Ruby.
1797 Margaret his wife.
1799 Margareth Ruby, aged 14.
1791 Margaretha Ruby.
1799 Robert Ruby, aged 22.
1799 Eva his wife, aged 23.
1788 Sarah Ruby 2d.
1811 Sarah Ruby 3d.
1851 Emeline Russell.
1833 Johannes Rychten.
1833 Maria Rychten.
1831 Rebecca Sadlier.
1832 Mary Ann Sadlier of Johnstown.
1829 Mahala Sandford.
1796 Maria Carlotta Savins.
1820 Mrs. Sax.
1811 Peter Sax.
1831 Catharine Schaeffer.
1851 George Schaenmeyer.
1799 Martin Scharfnoth.
1829 Johannes Schauffer.
1791 Friederick Scheele.
1791 Elizabeth his wife.
1833 Frantz Schleifer.
1794 Mrs. Anna Dorothea Schneider.
1791 Daniel Schneider.
1802 Johannes Schneider.
1833 Catharina Scherer.
1792 Elizabether Scherer.
1833 Jacob Scherer.
1820 Hanna Schertz.
1833 Christian Schierlinger.
1833 Joseph Schierlinger.

1803 Sally Schoemaker.
1865 Gustavus W. Scholl.
1791 Johannatie Schotter.
1796 Widow Schray.
1833 Christina Schroeder.
1833 Henry Schroeder.
1794 Moris Anthony Schulze.
1794 Johanna Melvina, his wife.
1802 Elizabeth Schup.
1817 Jacob Schwartzbach.
1796 Albrecht Schwarzwald.
1803 Augustinus Schwerdtfeger.
1803 Maria his wife.
1871 David Scott.
1820 Susanna Scott.
1820 William Scott.
1871 Adam Scrafford.
1871 Elizabeth his wife.
1848 Jane E. Scrafford.
1791 Henry Seaburgh.
1843 Jacob Seager and wife.
1843 Rebecca Seager.
1795 Andreas Selig.
1817 Frederick A. Shaefer.
1864 Peter A. Shaffer.
1864 Sarah his wife.
1860 Sylvester Shaffer.
Frederick Shalle.
1820 Abraham Sharp.
1820 Helena Sharp.
1831 P. Sharp.
1799 Dorothey Shedick, a. 20.
Catharine Shell.
1812 Elizabeth Shell.
1869 Mrs. Esther Shell.
1843 Margaret Shemper.
1794 Anna Scheilds.
Mrs. Elizabeth Shields.
1788 Frederick Shields.
1833 Jacob Shuck.
1816 Peter Shufelt.
1871 Rodman Shultus.
1871 Margaret his wife.
1789 John George Sibert.
1794 Heinrich Siebourg.
1835 Elizabeth Slingerland.
1851 Amanda Smith.
1871 Jane Ann Smith.
1870 Mrs. C. A. Smith.
1831 Thomas Smith.
1818 Daniel Snyder.
1843 Peter Snyder.
1833 Frederick Soof.
1801 Maria Spahn, widow.
1794 Rev. Heinrich Ludolph Sparck, was present.
1868 Rev. Samuel P. Sprecher.
1868 Sarah Louisa his wife.
1833 Ludwig Spencer.
1851 Baltus Springer.
1851 Cecilia his wife.
1851 Julia Springer.

1789 Rebecca Spoor.
1849 Catharine Spurbeck.
1869 Nellie Stadtler.
1833 Elizabeth Steiner.
1833 Frederick Steiner.
1833 Johan Strempfel.
1833 Johanna Strempfel.
1797 David Sternberg, a. 18.
1803 Jacob Sterling.
1855 Margaret M. Stewart.
1855 Wm. Augustus Stewart.
1859 Jacob Stoetzel.
1796 Justus Christian Stokmann, M.D.
1796 Caroline his wife, a. 19.
1844 Elizabeth Ann Strickland.
1843 Catharine Strong.
1833 Johannes Stumpf.
1786 Frantz Stutz.
1786 Jochim Friedrich Stutz.
1871 Mrs. Sarah Sullivan.
1815 Elizabeth Suppe.
1861 John J. Swart.
1854 Catharine Swartz.
1858 David Swartz.
1858 Hannah Swartz.
1861 Hannah C. Sweitzer.
1811 Thomas Swieting.
1848 Eunice Talmage.
1831 Jacob Tice.
1834 Abraham Tiel.
1833 Adam Tiel.
1870 Minnie Tietz.
1795 —— Tiffany.
1791 Mrs. Tillmann.
1793 Johannes Thiese.
1793 Maria his wife.
1852 Samuel T. Thorburn.
1852 Sarah his wife.
1863 John A. Traver.
1863 Sarah Louisa his wife.
1869 Francis L. Traver.
1859 Sarah Ann Tripp.
1829 Catharine Turner.
1843 Barbara Turner.
1844 Barbara Ann Turner.
1794 Heinrich Turks.
1795 Bernhard Uhlein.
1849 Jane Usher.
1791 Hans Valentine.
1869 Charles H. Van Aernam.
1871 Eddie Van Aernam.
1860 Margaret Van Aernam.
1869 Mrs. Isabella Van Aernam.
1869 Mrs. Mary C. Van Aernam.
1860 Thomas Van Aernam.
1860 Mary Ann his wife.
1809 Margt Van Benthuysen,
1815 Hannah Van Beuren.
1795 Anna Van Bindhausen.
1804 Cornelis Van Deusen.

L. of C.

1804 Catharine his wife.
1852 Catharine S. Van Dyck.
1852 Henry H. Van Dyck.
1852 Eliza Ann his wife.
1825 Huldah Van Dyck.
1822 Peter Van Dyke.
1866 Isaac Van Woert.
1866 Jane Ann his wife.
1866 Jasper Van Wormer.
1866 Mary Louisa his wife.
1795 Mrs. Cecilia Verther.
1786 Margaretha Vetter.
1868 Simon Vine.
1868 Mary S. his wife.
1752 Catharine M. Voorhis.
1817 Catharine Vrooman.
1791 Andreas Wagner.
1786 Mrs. Catharine Wagner.
1835 Catharine Wagner.
1825 John P. Wagner.
1833 Joseph Wagner.
1791 Maria Wagener.
1833 Christian Wallrath.
1833 Wilhelmina Walt.
1795 Johannes Walz aged 30.
1792 Mrs. Margaretha Walz.
1833 Maria Wands.
1864 Wm. Russell Wands.
1864 Phebe his wife.
1871 Andrew Warner.
1871 Eliza M. his wife.
1870 Mrs. Catharine Warner.
1843 Mrs. Esther Waterman.
1829 Sarah Ann Weaver.
1817 Margaret Weaver.
1831 Elizabeth Weber.
1831 Henry Weber.
1829 Maria Weber.
1801 Andrew Weiderwachs Vorsteher zu Niskatah
1801 Sarah his wife.
1818 Lawrence Weiderwax.
1818 Anna Weiderwax.
1819 Francis Weiderwax.
1819 Sebastian Weiderwax.
1831 Anna C. Weiger.
1831 Ann Elizabeth Weiger.
1831 Johannes Weiger.
1833 Carl Weinstein.
1813 Elisha Wells.
1871 Edgar S. Werner.
Maria Werner.
1791 Philip Wetzel.
1795 Rev. Joseph George Wichtermann.
1869 Alice A. Wilcox.
Johan Wild.
1869 Henrietta Wilkins.
1869 Henry Wilkins.
1801 Maria Winne.
1793 Michael Winter.
1793 Charlotte his wife.

1852 Elizabeth Whipple.
1858 Jane Ann Whipple.
1843 Louis Whipple.
1843 Catharine his wife.
1869 Louisa Whitehouse.
1854 Mary Ann Wolford.
1786 Johan Wolter.
1819 B. Wormer.
1844 Eliz. Lucretia Wormer.
1831 Mary Wormer.
1795 Isaac Wormer.
1795 Elsgen his wife.
1855 Joseph Wright.
1863 Lany Wright.
1821 William Yarker.
1844 Sydney Young and wife.
1844 Jemima Young.
1786 Johan Ludewig Zeilmann.
1786 Dorothea his wife.
1795 Catharine Ziker, aged 17.
1791 Jacob Ziker.
1791 Christina his daughter.
1791 Ludewig Ziker.
1791 Christina his wife (widow in 1805).
1795 Maria Ziker, aged 19.
1833 Elias Zimmer.
1833 Margaret Zimmer.
1833 Daniel Zimmer.
1833 Nicholas Zimmer.
1795 Mrs. Elizabeth Zobel, aged 18.

Extracts from the Records.

Among the early records of the common council we find the following curious entry :

Att a Court of Mayor and Aldermen held for ye Citty of Albany, ye 17th day of August, 1686. Present Peter Schuyler, Jan Jans Bleeker, Johannes Wandel, Dirck Wessells, Adrian Gerritse, Levinus Van Schaik. Hercules, ye negro of Myndert Frederikse being brought before ye Court by warrant of ye Mayr to answer ye fellonious taking out of his master's house a small chest wherein some bags of wampum[1] was contained, belonging to ye Poor of ye Lutheran Church, and being examined doth confess ye fact yt upon Thursday night last he came to his master's house, and finding ye window of ye chamber open, went in and stole away ye small chest wherein ye money of ye poor of ye Lutheran Church was kept, and broke ye chest open without ye gate, at ye water side with an axe. *Ordered*, yt ye s[l] Negroe be committed and secured in ye Common Goale till ye next Court of Sessions, when he is to be brought to his tryall.—*Albany Records*, III, 4.

[1] The currency was at this time beaver skins and wampum, or seawant, the money of the Indians, made of shells.

The trustees having procured a charter, in 1784, provided books for keeping their records in a regular manner. If any books were kept before this time, they have been lost. The book of the trustees was begun in German, and is entitled: *Protocoll der evangelisch Lutherischen Gemeinde in der Stadt Albany in dem Staat von New York von dem Jahr und Tage ihrer Incorporation, Anno Christi* 1784, *d. 26ten August.* The pastor's book is thus entitled: *Tauf-Communion und Copulations Register der Evang. Luth. Gemeinde in Albanien, Ebenezer genannt. Lobet den Herrn, der zu Zion wohnet.* It is a record of the baptisms, communions and marriages, beginning in 1784 and coming down to the present time. The following interesting facts are gathered from these records:

Aug. 30, 1784. The trustees, consisting of John George Hildebrand, Carl Neumann and Christian Ehring, met for the first time after their incorporation.

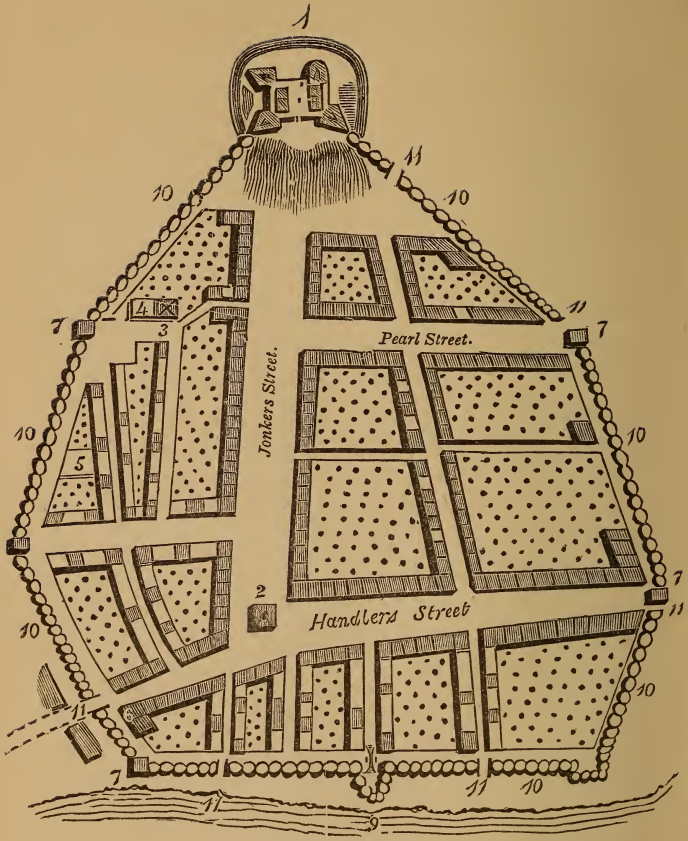
The congregation seems to have been worshiping in the parsonage at this time, a room having been fitted up for that purpose. The records mention that the Episcopalians, with whom they had been worshiping in their former church, pulled down the edifice and appointed a minister of their own. The Episcopalians erected a church in State street in 1715, and could have had no further use for the Lutheran church after that time. How long the edifice, which is spoken of by Mr. Barclay

in 1714 as old and dilapidated, stood after that period, does not appear; but it may be inferred that they made use of the parsonage from the time it was taken down till the new church was finished in 1786. They sometimes attended the Episcopal church.

2d June, 1786, the corner-stone of the new church was laid; at the north-east corner under the third stone from the top there was laid down in a square short bottle, a Lutheran catechism, and also a memorandum as follows: "This church was erected in the year of our Lord 1786, by the Evangelical Lutheran congregation of this city of Albany, under the propitious direction of its pastor, the Rev. Henry Möeller, a member of the Rev. Ministerium of the Lutheran confession in North America; at which time Messrs. Charles Neumann, Christopher Beekman and John Leonhard, were trustees: and Messrs. John Horn, John Georg Geyer, Omy Legrange, Gottfried Enax, Doctor Medic. and Mr. [George] Klink were church council; Messrs. J. G. Geyer and Christian Ehring were treasurers.

"Deus sol et scutum."

22 Oct., 1786. The church was consecrated, the Rev. J. C. Kunze of New York and Prof. Schwerdtfeger of Hoosic, aiding the pastor, Rev. Henry Moeller, in the ceremonies. "The Rev. Dr. Kunze entered into the pulpit first, after a formal consecration by pastor loci, and declared this an evangelical Lutheran church, in which



PLAN OF ALBANY, 1695.

1. The fort.
2. Dutch church.
3. Lutheran church.
4. Its burial place.
5. Dutch church do.
6. Stadhuis, or City Hall.
7. Blockhouses.
9. Great gun to clear a gulley.
10. Stockades.
11. City gates, 6 in all.

the word of God shall be promulgated, in any language, but especially in our high German, and the holy sacraments administered by a duly ordained minister and no other." The church house in which they had worshiped, was ordered to be converted into a parsonage.

This church was situated on the present site of the City building, corner of South Pearl and Howard streets, then known as Washington and Lutheran streets. As before stated, it had been owned by the church since 1680. The street leading to it from State street, was a narrow lane that for many years extended no further than Beaver street, at which was an angle in the stockades, where was erected a blockhouse. It is within the recollection of persons still living, that a gate swung across at State street, obstructing the entrance to this lane. The annexed engraving is here inserted to show the locality and its surroundings in 1695, a period about twenty-five years after the Lutherans had built a church and parsonage on this spot, and ninety years before the church was rebuilt, and these records begun.

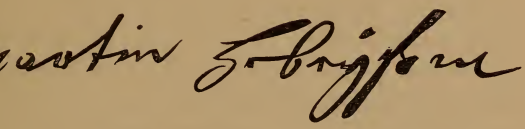
12th Sept. 1786. Deeds were exchanged between the mayor and corporation, and the trustees, embracing a small lot of land in Washington now South Pearl street, "for an acre on the hill where the hospital formerly stood." This was what now forms the site of the State Hall, and of the church on Pine and Lodge streets, with the intervening space since planted with trees. It was an im-

mense pile of clay. A similar square of like material, adjoining on the east, was donated to the Catholic church, and thus Luther and the pope were placed side by side, and continue to maintain that amicable juxtaposition to the present time. The ground thus acquired by the city was for the purpose of widening South Pearl street, in the centre of which, as the street now runs, the church stood.

The real property of the society consisted at this time of a church, a parsonage adjoining, and a lot renting for £2 10*s.* per annum, and five lots renting for £2 2*s.* 6*d.* each. Also six house lots in the second ward adjoining Duke [State] street, with a house and barn, leased to one Ashmore. Another lot renting for £2 10*s.* and a burying ground adjoining. The personal property consisted of debts amounting to £30; a pewter tankard, a pewter bread box, an iron bread mould, a silver chalice, a small silver plate, a table cloth, a napkin, for the sacramental services; a tankard and oval dish of pewter, for baptism; a pewter plate for gathering alms; a small funeral cloth; a small chest for the books and papers of the officers. The society was in debt nearly £200. The New York pound was $2.50 of our present currency, at which rate all the sums mentioned in these records are to be reckoned.

About this time Mr. Martin Hebeysen became a member of the board of trustees, and was one of the notabilities of the church for many years. He was a native of Zuettlingen, Germany, a blacksmith by profession, who

died in 1827, aged 89, leaving no posterity, and was buried in the cemetery of the Dutch Reformed church. It is said that he strenuously opposed the abandonment of the German language in the services, and when the change was made he ceased to attend church; but one of his friends attended at his house and read a sermon to him in his native language, during his declining years. His signature is here given in fac-simile, as it stands in the book of records.

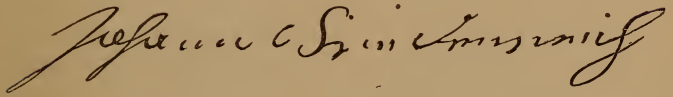


Sept. 27, 1787. Christian Ehring having resigned the office of treasurer, the archives were placed in the hands of Charles Newman. A meeting of the church officers was held, consisting of Martin Hebevsen and Charles Newman, trustees; J. G. Geyer and Conrad Ruby, elders; George Klink and Gottlieb Friedrich Brown, deacons; when John Huth was elected grave-digger at the stipulated price of 25 cents for a child's grave under six years of age; 37½ cents for a child between six and sixteen; and 50 cents for an adult. Mr. G. F. Brown accepted the office of prelector, or reader, without salary, and to give notices at funerals, at the price of 50 cents for a child, and 25 cents additional for

the use of the pall; for an adult, 75 cents. Mr. J. G. Geyer accepted the office of singer for such sum as might be given him by the members.

March, 1788. Johann C. Friedenreich came into the board of trustees, and was for a long time one of the most active and influential members of the church. He came over from Germany in Col. Breymann's corps of Brunswick Grenadiers, and accompanied Burgoyne's expedition from Canada; was severely wounded at Saratoga, and brought to this city. He fixed his residence here, married Eva Fetherly, and at the celebration of the adoption of the constitution, which took place in 1788, he joined the procession with a carriage drawn by two horses, on which a cordwainer's shop was erected, in which himself and his journeymen and apprentices appeared at work, dressed in white, with aprons, yellow sashes and cockades. He afterwards kept the principal meat market in the city, carrying on a prosperous business, which has been followed by all his posterity to the fourth generation. The pastors of the church were usually entertained at his house, and Drs. Hartwick and Kunze were often there. He advocated among his countrymen the policy of adhering at once to the manners and customs of their adopted country, especially of cultivating the English language, and allowed no other to be spoken in his family. In 1792, the legislature, then sitting at Poughkeepsie, passed a special act of naturalization in his case, instead of exact-

ing the customary fee. He died 27 March, 1821, aged 69, and his funeral was attended by the members of the Mechanic's Society. His residence was on the north corner of South Pearl and Bleecker streets. His signature appears often in the records, of which a fac-simile is here given.



In Dec., 1788, several members of the board gave their individual notes for various sums to satisfy the creditors of the church for work done upon the parsonage, and Mr. Möeller, the pastor, agreed to give the church credit for £30 of his salary four years without interest.

In 1789, the common council appropriated five acres of ground between Eagle, State, Hawk and Lancaster streets, for a burial ground for the only four societies then in existence, having their cemeteries adjoining or near their respective churches, namely, the Dutch Reformed, the Lutheran, the Episcopalian, and the Presbyterian. The Lutheran ground comprised the property on Park street, the remnant of which was recently sold and invested in the new church edifice. The trustees accepted of these lots in March, 1790, and ceased to bury near the church on South Pearl street.

In February, 1792, there were 40 pewholders in the congregation, as follows:

Christian Ehring,
Charles Newmann,
John G. Geyer,
Christopher Beckmann,
Matthew Kugler,
John Ostrander,
Martin Hebeysen,
Andreas Roller,
John Tillman,
John H. Niemier,
Bernhard Bauer,
John Matth. Horn,
John Huth,
John Lenerd,
John C. Friedenreich,
John Conrad Ruby,
Christopher Ruby,
Henry Dowmann,
John Hitt,
Frederick Dieffenbach,
Samuel Henderer,
John Zeilmann,
Daniel Lenerd,
John Geyer,
Jacob Kummich,
Daniel Pohlman,
John Matthew Dish,
——— Batterman,
Peter Young,
Peter Horn,
Christina Roff,
Johannes Young,
Thomas Butz,
George Geiger,
Antony Santvoord,
Daniel Schneyder,
——— Bromley,
George Harris,
Frederick Shailey,
Margaretha Enax.

Jan. 2, 1795. Voluntary contributions were made for the purchase of a stove, amounting to £10 : 10*s.* by the members in the city, and the members from the Boght paid £2 : 0 : 6. The stove cost £15 : 7 : 6.

The rents of the lots had been considerably increased; the incoming debts were £22 : 11*s.*, there was £14 : 6 : 10 in the treasury, and it is recorded in large characters: "The Corporation is in no Debt." Signed by John C. Friedenreich, Charles Newman, and Martin Hebeysen. Among the items of church effects is mentioned a silver seal, of which the annexed is a fac-simile:

26 August, 1796. "It was agreed that the church chist should be compleadet egain with three different locks." This furnished each trustee with a key (J. Conrad Ruby, Daniel Pohlman and Martin Hebeysen). Thus the chest could be opened only when all were present. The precaution was not peculiar to these trustees, but is found recorded in the usage of other ancient institutions.

The following record was entered by J. C. Ruby, clerk of the board: "It hath bin omidet to insert that the Trustees J. Conrad Ruby and Martin Hebeysen con-

cludet to get a bell into their church. They presendet to his Excelency our Lieut. Governor and Likewise to his honor the mayor a Pedition to Collect as much money to purchase a bell. The Pedition was generously Exepdet and Grandet. They went with their Pedition to all principle Citizens first and so in their Turns called upon every Christian Citizens on the 28th August, 1796. But the subscribed Donations have not bin called for till the third and fourth week in August, 1797, and with the Blessing of God the bell is put into the stippel of Ebenezer church and fully paid with the collected money. The bell cost 55 pound, the hanging thereof cost 15 pound."

Other expenses were paid to the amount of £7 : 17 : 10; in all £77 : 17 : 10. The whole amount collected was £84 : 17 : 2, or $212.16. This bell was first used as an alarm bell on a British man of war, and weighed 288 lbs. It was transferred to the church on Pine street, and in 1850 cracked, when it was sold for about $88, and a new one procured, as large as the tower would admit, which was about 1,000 lbs.

17 Feb., 1798. The trustees of the church removed the remains of John Christopher Hartwick from Livingston's Manor, where he died two years before, and buried them under the church, placing a "sepulchre stone" in the floor, in front of the pulpit. These remains were removed to the church on Pine street in 1816, and the tablet

placed in the floor there, in front of the pulpit; and it is now in the same position in the lecture room of the new church. The following is the inscription in defective German. It may have been correctly written in the German character, and engraved by some one of another nationality:

Hier ruhet

Johann C. Hartwich

Prediger der Evangelisch
Lutherischen Kirche.
Gebohren in Sax-Gotha
den 6 Januer 1714
Gestorben
den 16 Julius 1796.
Seines alters
82 Jahre 6 Monat

Das kurzgesteckte ziel der tage,
Ist siebenzig, ist achtzig iahr,
Ein innbegrif von muh und plage,
Auch wennesnoch so kostlich war.
Geflügelt eilt mit uns die zeit,
In eine lange ewigkeit.

The number of pewholders had now increased to 49. The trustees were J. Conrad Ruby, Martin Hebeysen and Daniel Pohlman; the elders were Samuel Henderer, Christopher Ruby and Johann Heinrich Niemeier. Isaac Van Wormer and Christian Justus Stockman were

deacons. Mr. Niemeier was a Hessian soldier in Burgoyne's army, and became a merchant here. His descendants are supposed to have passed away, and the name in his line become extinct. He was for a long time a trustee, and held other church offices. His autograph is here copied :

The entries of Mr. John C. Ruby are so quaint as to add very much to their interest, wherefore some of them are given in his own words. 25 July, 1798. "The citizens had bin Invited to hear the Rev. Mr. Quittman deliver a sermon in Low Dutg. Mr. Jeremias Van Rensselaer attendt to Devine worship the same thime, and seeing our church unfinished, proposed to have our Gallery paintit out his own Benevolency. Then the same thime the Trustees consendet that he might complet and finish the whole church with the overblus of the fourthy pound of Hardwig's Sepulcher Grantet to the church, and the church was compleadet and finished so as it appears this day."

26 Aug., 1800. It was reported that the church had been painted at an expense of £102 : 7*s*., and was in debt £40 : 16*s*.

9 Feb., 1801. It was announced that Christopher Ruby had been elected a trustee in place of John Conrad

Ruby, deceased. The lots on Pine street now produced an income of £12. In August of this year, Dr. John G. Knauff became a trustee.

The trustees were now engaged in taking upon themselves the trusts of the Hartwick estate, and preparing to erect a seminary on a portion of the cemetery grounds where Park street now is.

9 Sept., 1802. John G. Geyer was voorsinger (or chorister) at a salary of eight dollars a year.

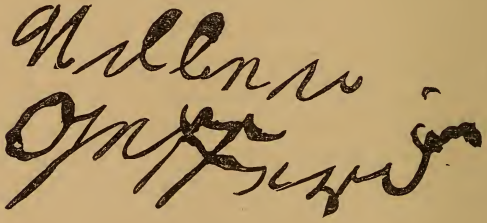
24 Feb., 1803. John Huth (written also Hood) was bell ringer, and his salary was increased to $8 dollars a year. He died in Nov., 1806, bequeathing his folio Bible to the church, and it was used in the pulpit.

8 June, 1803. Isaac Bogart, Jr., presented the church with two double brass chandeliers for the pulpit.

20 Dec., 1803. It was resolved that the dead in future should be deposited in the new cemetery, west of Knox street, and all interments should cease in the old cemetery on Park street. The bodies in the old cemetery were at the same time ordered to be removed to the new one, and Christopher Ruby was appointed to employ persons to do the work.

At a meeting of the trustees, 8th Jan., 1804, it was resolved that the payment of all salaries said to be for teachers and scholars in the Hartwick Seminary should be stopped. It was soon after determined to decrease the number of elders and deacons, and to increase the

number of trustees to five. William Gefferd was elected deacon. This name is often spelled Keffert, and finally was transformed into Gaffers. He died in 1812. Deacon Gefferd wrote his name in so ornate a character, that it is thought important to preserve it in this memoir, and it is accordingly given in fac-simile. He was a nephew of Martin Hebeysen, and inherited his property.



The trustees petitioned the common council for a deed of their old burial ground, and also to have the level of Deer (now State) street, fixed, in order to enable them to lay the foundation of their proposed academy.

They also applied to the officers of the Episcopal church to join them in opening a street between their respective cemetery lots, as had been suggested by their late rector, Mr. Ellison, to be called Lutheran street; but as the dead had not been removed from the Episcopal ground, no arrangement could be effected. Whereupon they resolved to build their academy upon the line of the

two burial grounds. They also applied to the legislature for the transfer of the Hartwick estate to them.

29 Aug., 1806. Twenty feet of ground was given to form the street now known as Park street.

In 1807 the common council made a demand upon the trustees for £28, principal and interest, for 100 loads of stone taken from the old fort for building their church in 1786.

The Rev. Frederic G. Mayer began his ministry this year, under a call for three years.

30th Nov. At a meeting of the board of trustees, present, Martin Hebeysen, Daniel Pohlman, Jr., Christopher Ruby, and John Knauff, "Resolved, That no corpse that was not a member of the congregation at the time of death or the nearest relation thereof, shall be buried in our cemetery without a previous resolve of admittance by this board.

"Resolved, That each family shall pay for its necessary seat, not exceeding one whole pew, one dollar for those on the sides, and fifty cents for these on the isles, for one year, to be paid yearly.

"Resolved, That $12 shall be paid to the sexton."

1808. The board resolved, that as they found it impossible to execute the trust committed to them by the delivery of the Hartwick estate, without being bound in contradiction to the will of the testator, they would redeliver the property into the hands of the surviving testa-

tor, "and accordingly retransferred the said estate immediately."

1810. The term of the call of the Rev. F. G. Mayer having expired, he demanded a "perpetual call," which the board was reluctant to give. But they seem to have acceded to his terms, and voted him $750 a year.

Nov., 1811. John G. Knauff was elected organist, which is the first mention of an organ. For this service he was to receive $100 a year. The church and organ were insured in the London Phœnix Insurance Company. Martin Hebeysen, who had been treasurer a long time, resigned. Christopher Monk was clerk of the board. James Merrifield was employed to attend the English services as singer, at $30 a year.

1812. Christopher Monk was employed to oversee the grading and paving of Pine street at 75cts. a day, and to be paid 7cts. a load for removing the soil.

1814. Jacob Myers, the treasurer, died and was succeeded by Harmanus Henderer. Christopher Monk was collector of the revenues of the church at a salary of twenty dollars. John Tiesey was sexton at a salary of twenty dollars. The organ was repaired by William Redstone at an expense of $100. John C. Goldsbergh was organist at $100. Henry F. Benne was elected elder, with John C. Feltman, who was also elected trustee.

1816. The trustees resolved to sell their property fronting on Pearl street, including the Fly market, for

$32,000. The market house had been removed in 1807, from its original location in Broadway, south of Maiden lane, to this locality, and a portion of the identical structure now forms the corner of Howard and William streets, parcels of it having been from time to time taken from the south end, and new structures erected upon the site. They immediately began to build a new church on Pine street.

1817. Henry Newman was elected trustee in the place of his father, Charles Newman, deceased, who had held the office ever since the incorporation of the society in 1784. The latter came to this city about 1781, and entered into business as a glover, paying, according to the custom of the time, £3 : 12s. as a license to pursue his calling. His descendants continue an extended business to the present time, and constitute the oldest house doing business in the city without change of location.

28 June, 1819. Harmanus Henderer resigned the treasury of the church, and Henry Newman succeeded him in office, at a salary of $50, giving $2,000 bonds; and John C. Feltman gave $1,000 bonds as collector, at a salary of $40.

29 Aug., 1821. The pastor's salary was raised from $825 to $1,000.

26 Nov., 1831. Mr. John C. Feltman had acted as clerk and collector for many years. The minutes, while he kept them, contain merely a very short notice of the

quarterly elections, and the amount of money in the hands of the treasurer. He had attained very little skill in writing English, and the business of the board is therefore made to appear quite trifling in amount, and monotonous. On this day, however, there is an entry intended to be pungent, which is quoted in his words and orthography, showing his proficiency as a clerk; yet he was a very honest and trustworthy officer.

"The Clerk was ordered By the Trustees to whrit to the sexton Philip C. Haynor & Request him to atten Every wick one ore two occasions Him selfts to see that the church work was thon in proper maner and not His children if he whoth not then to give up His Sextonship. Presend four Trustees.

HERMANUS HENDERER,
HENRY NEWMAN,
WILLIAM HOSCH,
JOHN C. FELTMAN."

At the meeting in February following, Jacob S. Henderer was appointed sexton, and a very formal agreement was made with him as to what he was to do for the sum of sixty-five dollars which he was to receive.

16 April, 1833. John C. Feltman was succeeded by George H. Kerker as clerk and collector, at a salary of $80. Mr. Kerker was an excellent clerk, and the minutes were very well and more fully entered in the book kept for the purpose.

23 Aug., 1833. A meeting of the minister, elders, deacons, and trustees was held at the house of the pastor, F. G. Mayer. Present: the pastor, Daniel Pohlman, Lawrence Hallenbake, J. Bernhard Garling, John C. Feltman, Henry Newman, George H. Kerker, William Hosch, David Zeh. The object of the meeting was to take a vote of the officers of the church on the question of a union of the Evangelical Lutheran churches with the Reformed German Lutheran churches in the United States. The deputy to the next meeting of Synod, Conrad S. Mayer, was instructed to vote against such union by the unanimous voice of the church officers.

7 Dec., 1833. Proposition to purchase the lot fronting on Eagle street 185 feet, and 38 feet on Pine and Steuben streets, and an adjoining lot on Steuben street 28 by 68 feet, was made by E. Croswell. The trustees offered the premises for $5,000, conditioned for the erection of a State house, and subject to the lease of Frederic Van Wormer.

26 May, 1834. The treasurer reported $6,223.90 in the treasury, and the trustees, at the suggestion of Mr. Newman, began to build on Capitol, now Park street. The minister, elders, and deacons, reminded the trustees that they had exceeded their powers in selling the church property without the consent of the congregation, and in order to induce that consent, demanded a portion of the proceeds of the sale to be used in the erection of a suit-

able lecture room, an enlarged organ, and a new bell. The trustees made a spirited reply, denying the request, on the ground that they had already appropriated the money to the building of four houses on Lancaster street.

30 July, 1834. The corporation of the city made advances for purchasing more ground for the new State house, and the trustees, fearing that the whole would be taken on appraisal for public purposes, agreed to sell the 28 feet lot on Pine street adjoining the Bissell lot, as it was called, recently sold to the state, running back 102 feet to the half lot on Steuben street, already sold, fixing the price at $1,300. But the common council determined to take the whole property, 123 feet 4½ inches on Pine street, leaving the church 63 feet 3½ inches on Pine and 57 feet on Steuben. The church being 40 by 60 feet, there remained ample space for present purposes. The property taken was appraised at $9,475, and the church was assessed $1,545.14 upon that amount; so that in effect the church contributed about one-sixth of the ground taken.

26 Aug., 1835. The trustees having $8,641.68, in the treasury, commenced building a lecture room and parsonage on the rear of the church lot, at a cost of $3,890.

Thirty-eight Germans applied to the officers of the church for aid in supporting a minister, Mr. Moellman, to preach in German — Mr. Mayer, now doing that duty for them once on Sunday, after preaching twice to his own

congregation. The trustees paid Mr. Moellman $50. They soon after applied for and obtained permission to worship once on each Sunday in the church in German, without charge. It was also discovered that the Germans had entered into a conspiracy to take up the pews in such numbers as to out-vote the advocates of English preaching, and turn the services into German. It was counteracted by the trustees resolving not to lease more pews.

1838. The trustees procured a new organ at an expense of $2,175, disposing of the old one at $300. Philip A. Mayer, son of the pastor, was reappointed organist at a salary of $160.

In 1837, the trustees erected two dwelling houses in Park street at an expense of $6,680; and in 1839, contracted for four more for $8,320. Their real estate now consisted of 11 brick dwelling houses, including the parsonage, and three lots on Park street under lease, and three fronting on State street.

18 March, 1840, Philip C. Hayner resigned the office of sexton, and Justus Bender was appointed, at $60 cash, and the rental of the basement of the Lecture room at $25; in all $85.

8 Oct., 1840. George H. Kerker was succeeded by John C. Feltman as clerk and collector, at a salary of $125. Henry Newman was treasurer and president of the board of trustees.

7 April, 1842. The German congregation was aided by the amount of $200 from the church fund.

31 Dec., 1842. The Rev. Frederick G. Mayer died at the age of 59, having officiated 37 years.

18 July, 1843. The elders, deacons and trustees, resolved to call the Rev. Henry N. Pohlman at a salary of $1,500 and a free house. The vote on this call was *Aye:* Henry Newman, Robert Waterman, Henry T. Mesick, Stephen V. R. Ableman, J. Bernhard Garling, Conrad S. Mayer. *Nay:* John C. Feltman, William P. Koons, Jacob Eckhoff.

Jan., 1844. It was resolved to lease the square pews at $10 a year; the side pews at $6, and the centre pews at $5. These pews were high boxes, containing a great deal of superfluous timber. About this time lamps were procured for the church, and new stoves.

13 Dec., 1847. Henry Newman resigned the office of treasurer, which he had held 28 years, and was succeeded by Charles S. Frink at the former salary of $50 per annum.

The trustees now resolved to sell $10,000 worth of its property to pay its debt, and repair the church. There were but about fifty pews in the church, which produced scarcely sufficient income to support the choir.

9 Sept., 1848. It was resolved to reseat and upholster the pews, to adopt a better mode of heating the church, to light it with gas, and otherwise improve it.

Mr. Henry Newman retired from the board, which now consisted of Henry T. Mesick, G. W. Benjamin, Frederick C. Gombel, C. S. Frink, Myers Henderer, trustees; J. Bernhard Garling, Wm. P. Koons, elders; Theophilus Roessle and John Fredendall, deacons.

An ineffectual effort was made to reduce the pastor's salary to $1,000. The expenses of the church had greatly increased, and so much of the property on long leases at low rents, was covered by poor tenements, inhabited by such a class of squalid families, that the three story brick tenements owned by the church with difficulty found tenants at $150 a year. These also required constant repairs, which consumed half the rents.

The trustees passed a vote of thanks to Mr. John C. Feltman in consideration of his faithfulness in the discharge of the duties of his office for a great number of years, but which he now resigned. Myers Henderer was elected in his place, as secretary, collector and general agent, who was soon after succeeded by Harmin Visscher. Under the excellent management of Mr. Visscher, the property was put in the best possible state of improvement, and its revenues greatly increased.

Upon the advent of a new pastor in 1868, and in view of the dilapidated condition of the church edifice and the favorable opportunity, which seemed to have arrived, for a vigorous movement to place the society upon a new vantage ground, the trustees resolved to submit to the con-

gregation a proposition to sell the remnant of the church property, and invest the proceeds in a larger edifice, as has been previously mentioned. A meeting of the church council was called to deliberate upon so important a movement. The council at this time consisted of Rev. Samuel P. Sprecher, the pastor, ex officio president of the board; Henry Falke, Jasper Van Wormer, Peter Foland, George W. Knowlton, Joel Munsell, Thomas Van Aernam, Isaac S. Van Woert, trustees; Andrew Bonner, Charles Agne, John Fredendall, elders; Joseph H. Kennedy, Gustavus W. Scholl, deacons. They determined to venture upon the experiment — an experiment that was crowned with the most eminent success.

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